

Vindiciae Theſum de Sabbato
OR A
VINDICATION
OF

Certain paſſages in a Sermon (delivered at
Edwards Church, March 6. 1649.) of the morality
of the Sabbath, from the exceptions to which they are
unjuſtly ſubjected by *Edward Fiſher M.A.* in his
Book called a *Chriſtian Caveat*, &c.

In a full answer to what he hath therein ſaid againſt the
morality of the fourth Commandment and divine
inſtitution of the Lords day.

Alſo, in an Appendix is briefly examined this bold
aſſertion of his, viz. *There is equal authority, equal*
Antiquity for the obſervation of the 25. of December,
as for the Lords day.

By *Giles Collier M. A.* Preacher of the Goſpel at
Blackſeyn, Worceſterſhire.

Matth. 5. 19.

*Whoſoever ſhall break one of theſe leaſt Commandments, and teach
other ſo to do, ſhall be called the leaſt in the Kingdom of God.*

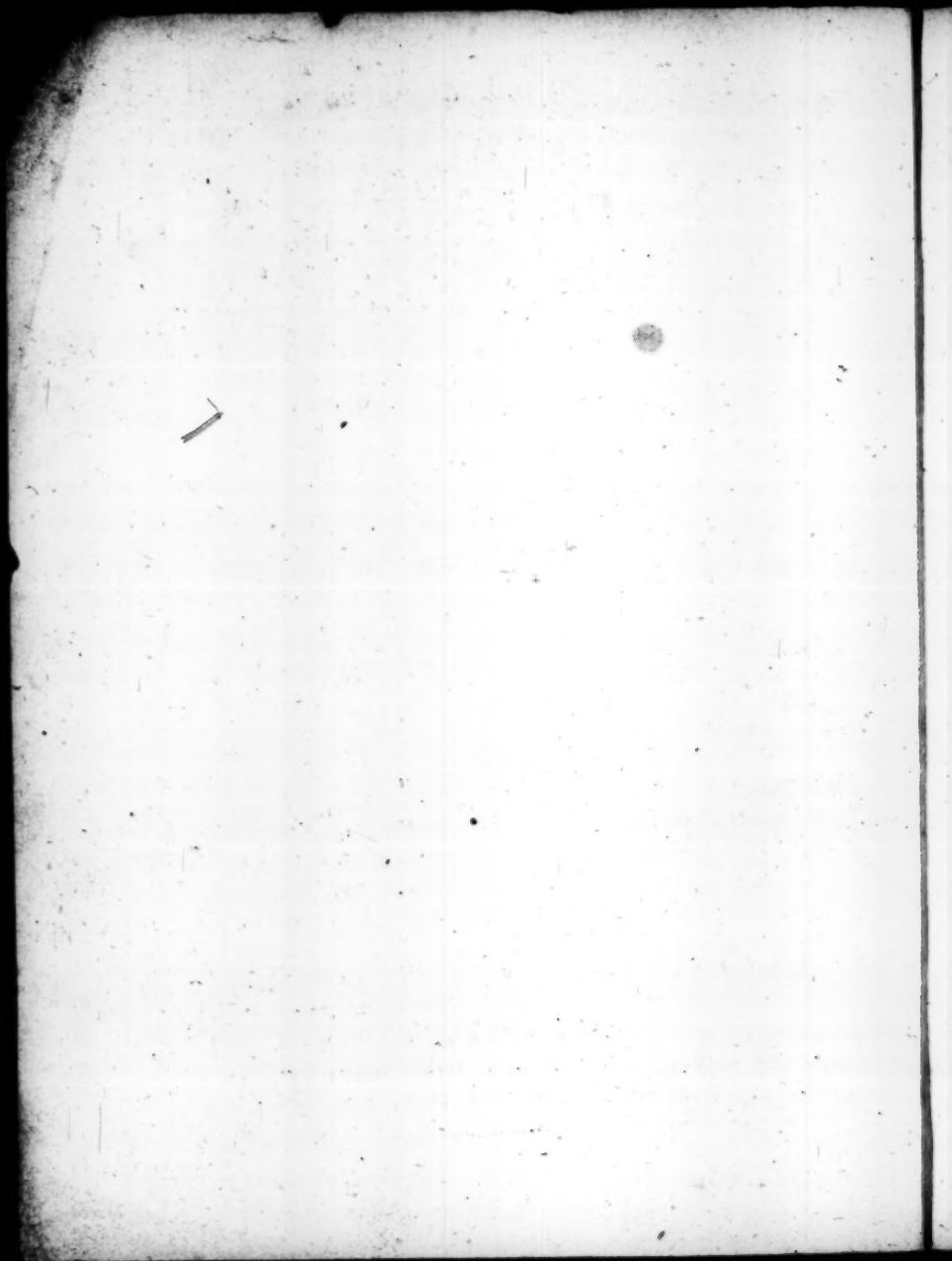
Audi quid dicat dominus, non quid dicat Donatus & Aug. Ep. &c.
Magis Conſentaneum eſt cum ſcriptis Apoſtolicis, ut unus tantum dies in ſeptimanam
ſanctificetur. Zanch. in 4. præcept. 2. Theſ. 1.

Non male ſecernat qui omnia (ſcilicet) præter diem dominicum obſervant. Theſ. 2.

Examined, Printed, and entered, according to Order.

LONDON,

Printed for *Chriſtopher Worsdith*, at the ſign of the Crane
in *Powls Church-yard*. 1653.





T O
His much honoured Friend
NICHOLAS LECHMER Esq.

A member of Parliament.

Sir,



Do not so much overvalue the ensuing vindication, as to think it worthy your, or the publick view, nor so far undervalue your many undeserved favours to me, as to believe my self able, to make any considerable retribution, 'tis not upon any such account, that I take

the boldness, of addreſſing this dedication to you, but to teſtifie the thankful apprehenſion I have of your kinde, and ſpecial reſpect to me, to enumerate the particular expreſſions thereof, to uſe many word, of your ſelf, to your ſelf, or to give flattering titles, will be leſs acceptable to you (who had rather do good, then hear, or ſpeak of it,) then the ſtirring you up by putting you in remembrance.

[2 Pet. 1. 13.] Let your Honourable profeſſion minde you how neceſſary it is that you give diligence, to make ſure your intereſt in the Advocate with the Father, Jeſus Chriſt the righteous, aſſurance of his love, in appear-

Job 32. 22.

2 Joh. 2. 1, 2.

Rom. 8. 33, 34.

Eph. 1. 6.

1 Pet. 2. 5.

The Epistle Dedicatory.

ring for you in heaven, will constrain you to appear for him (on earth) in his truth, ministers, and day; publick and spiteful opposition to the last of these (when pleaded for by me, according to the duty of my calling, and the necessity of the times) hath occasioned the publishing of this defence I present you with. Through the good hand of God upon us, we have many good lawes for the observation of the Lords day, in the giving some of these, you have had a hand, and therefore I cannot question your acceptance of this poor travel of mine. God hath given you fair opportunities of serving him, and (I doubt not) a heart to consider, that where much is given, much is expected. My humble request to you is, that you will lay out your interest for God; particularly in doing your endeavour, that the just, and good lawes for the Sabbath may be more thoroughly executed in that County which hath the priviledge of your being specially related to it: my hearty request for you is that after you have served your generation faithfully in your day, you may be blessed in the enjoyment of the everlasting rest remaining for the people of God. this is, and shall be the prayer of

S.

Your much obliged servant

in the Lord.

Blockley. May 9.

1652.

Giles Collier.



To the Christian Reader.



Tis needful I give thee an account of my appearing in Print: be pleased to take it briefly thus. Having sadly observed, the great decay of the power of godliness amongst us, and seeing good reason to impute it (amongst other things) to the fearful neglect of the *Lords day*: I thought it exceedingly conducive to that end, for which *I* am sent into the vineyard to do my endeavour to convince people of their sin, to perswade them to, and direct them in their duty, in this particular. I did therefore (in my course, in the weekly Lecture) set upon the opening, and applying the fourth Commandment. Mr. *Fisher* the Author of the *Caveat* (for he dares own it notwithstanding the careful provision for burning all the books of that tendency) was present, and discovered great distast, at my second Sermon upon this subject. Upon the report of his distaste, brought me (immediately after Sermon,) by a reverend Brother, * I resolved to send to him for an account of his dissatisfaction but was prevented by meeting the said Mr. *Fisher*, on the morrow, at *Campden Lecture*, where he delivered me a Paper with this

To the Reader.

*Quem recitas,
meus est Offi-
dentine Libel-
lus, sed male
dum recitas in-
cipis esse tuus.*

* Printed in
the year 1644
called an ap-
peal to con-
science.

this title *Several false doctrines delivered the sixth of March by Mr. Collier at Peabworth.* After I had read the paper I acquainted him, that the doctrines in that paper, were not mine, but his; some things were left out, other things were added; however since I knew his meaning, I would rectifie them, and own them, when I had so done, he allowed the amendments, yet still continued, to charge them with falshood. I desired he would make good his charge, for this, he refer'd me to his book, I answered him, that (when I began upon the fourth Commandment,) I had not heard of Mr. *Fishers* being in Print (soon after indeed I understood he had written one book against the Parliament, and another against the Sabbath.) and that I had not seen his book against the Sabbath (to which he refer'd me) to that day. I desired him therefore to prove his charge; but when hopeless of his doing any thing *de novo*. I desired a sight of his book, and further, that he would direct, where (in his book) I might expect his promised refutation of these in my Sermon; he promised an answer to both these requests, and accordingly, within two or three daies I received from him a letter inclosing his book; in his letter he promised a refutation of the *five* first Passages (the last he confest might be true) upon perusal of his book, I found the fourth and fifth untouch't; the exceptions against the 3. first, I did immediately draw an answer to, but finding that he had said nothing against them, but what was said, and answered before, (unlesse some few things that his predecessors would have been ashamed to have let fall from their tongues,
or

or pens) I laid aside thoughts of publishing it. The occasion of resuming those thoughts was given me, by a grounded report of his books being dispersed in the Country, together with Copies of the Passages (so charged and condemned by him) and suggestions that his exceptions against them, were unanswerable: also his servant (as he professed himself) his coming to Blackley (in Mr. Fisher's name and by his warrant as I was informed) and there declaims to some of the people, that his Master had proved false doctrine against their Minister, had sent him his book, and provoked him to answer it, but he could not. This together, with the advice, and desire of some friends, is the reason that I put this defence into thy hands; these are the reasons (I say) of my publishing this Vindication, and not an itch after being upon the stall, nor any conceit of abilities (I am sensible of my great weakness) for such a work, nor a disesteem of the many excellent Treatises that have been published upon this subject amongst us. No, I blesse God for them, and acknowledged our English Nation singularly happy in them; and earnestly desire it may be considered, that our people have no cloak for their sin of profaning the Lords Sabbaths; and that a sorer condemnation attends it here, then in any part of the world besides. He that knoweth his masters will, and doth it not, shall be beaten with many stripes: in the ensuing answer thou wilt have somewhat of every thing in this Controversie, the principal Questions in it are. *Whether the Sabbath was instituted from the beginning, or not till the second edition, and solemn promulgation of the*

To the Reader.

Law on Mount Sinai? Whether the fourth Commandment be Moral or Ceremonial? whether only one in seven, or the seventh from the Creation be therein required? whether the Jewish Sabbath be abolished? whether the Lords day inheriteth its honour, is by divine institution or Ecclesiastical appointment? whether, the title of the Sabbath may be given to the Lords day? Some thing is said to every one of these Questions as occasion is given by the Author of the Caveat, whose motions (being respondent) I am to attend. I shall hold thee no longer, then while I am desiring that thou mayst Choose the things that please the Lord. Observe (with all holy care) his institutions, lay hold upon his Covenant, keep holy his day, and finde it by experience, a day of blessings and refreshment to thy soul.

So prayeth thy servant, for

Christ's sake,

G. C.

SECT.



SECTION. I.

Containing the Vindication of the first Passage. The Commandment for the Sabbath was given to Adam in Innocency, or at least while the whole nature was included in our first Parents.

WE finde it said, *Gen. 2. 2, 3.* that God rested *Mr. Fishers*
 "on the Sabbath day from all his works *Caveat sup.*
 "which he had made, and for that cause *plem. p. 2. 3.*
 "blessed the seventh day, and sanctified *Object.*
 "it; but when this blessing, and Sanctification first was,
 "or to whom first enjoyned, the Text expresseth not, and
 "men speak wholly by conjectures.

By *Sanctifying* and *Blessing* the seventh day (I suppose) *Sol.*
Mr. Fisher will not deny, but that we are to
 understand Gods commanding the Sanctifica-
 tion of it, and annexing a blessing to the san-
 ctification thereof. This being undeniable, one
 would believe this Text is so plain a proof of
 the institution of the Sabbath from the begin-
 ning, that none durst oppose the evidence
 thereof: is it not said the day that the Lord
 rested (& we know he rested on the first seventh day) the

*Sanctificare est Sanctificari
 mandari. Jun. in 2. gen.
 Sanctificabit. i. e. sancto
 usui viz. Cultui divino,
 destinabit. Piscat. ad lo-
 cum, quieti divina Consecra-
 bit. Zanch. de hom. Creat.
 lib. 1. c. 1.*

*Sibi & suo
cultui &c. con-
secrabit. Paulus
in Iohann.
Hac ordinatio
continet prin-
cipium legis
obligans omnes
homines, &c.
idem ibidem.
See this Text
fully cleared in
Mr. Whites
way to the tree
of life, p. 222.
&c.*

Object.

*Mr. Fishers
suppl. to the
Caveat. p. 5.*

Sol.

*Genesis contain-
ing the His-
tory of above
2300. years.
Jun. in arg.
libri Parvus
in Prolegom.
in Gen.*

same day he blest and sanctified, do not the words run Copulatively? How can Mr. Fisher then have the confidence to say, that the Text mentions not the time when it was sanctified? that which Moses relates the Lord to have done; that he did in the manner herein that he related. But Moses (we see) relates that the Lord sanctified the Sabbath from the beginning, which shall then give most credit to Moses's relation, as Mr. Fisher conjecture? Besides this place, that is clear enough to us to such as will see, we have plain proof that there was a rest which the people of God observed since the finishing of Gods work, 'tis [4. H. 3. 4.]

That the sanctification of the Sabbath was not enjoyed Adam, Abel, or Enoch &c. you endeavour to prove thus.

"Let them shew us that Adam, or Abel, or Enoch, or Noah, or any of the Patriarchs did ever keep the Sabbath.

Let Mr. Fisher shew any expresse Command or appointment for the Patriarchs sacrificing; because there is no Command exprest, was there none? or did they evilly and unwarrantably in Sacrificing? in all the books of Joshua, Judges, Ruth, the 2. books of Samuel, and the 1. book of Kings (containing the History of the Church for 550. years, and written much more largely then the book of Genesis, and the beginning of Exodus) we finde not upon Record so much as the name of Sabbath: shall we conclude from this silence, that the holy men of those times, Joshua, Samuel, and David, &c. kept not the Sabbath. [*Ab autoritate negativa non valet argumentum, praesertim in negatione exempli, cum legem habemus*] arguing from Authority negatively is weak and invalid, it doth much better follow, because the S. S. record that the Lord blessed and sanctified the Sabbath, that the Patriarchs did observe it, then that they did not observe it because the S. S. do not record it: it is sufficiently evident out of [Exod. 16. 23.] that the Sabbath was known before the Law was given on Mount Sinai.

Every

"Every appointment, or Command of God to Adam *Supplem. s. p.*
 "in the estate of Innocency was not moral; for then *Object.*
 "Gods Command of not eating the forbidden fruit
 "should be moral, and binding to us, which were grosse
 to affirm.

First, that prohibition did oblige the whole nature of *Sol.*
 man, else how came whole mankind guilty upon the breach
 thereof? to affirm the contrary is grosse.

2. Some Commands that God gave Adam in Paradise
 concerned not the whole nature of man, therefore this of
 the Sabbath did not; this is as good an argument as the
 former: some lawes were given to Adam rather in re-
 spect to his condition, then his nature, 'tis true as the
 charge of keeping, and dressing Paradise, &c. but I affirm-
 ed that this law (as that of marriage) was given him in
 respect of his nature, to which all you say is, that every
 law given to him, was not given him in respect to his na-
 ture.

"We read that Adam and Eve were created on the *Object.*
 "sixth day, that immediately after their creation * they *The Text saith*
 "were placed in Paradise; and in cool, or evening of the *not, so learned*
 "day, God walked in the garden, called unto Adam, ar- *Usher is of opi-*
 "raigned both him and her for eating of the forbidden *nion, that they*
 "fruit, and presently cast them out of Paradise: so that *were not placed*
 "Adam was neither in Innocency, nor Paradise on the *in Eden till the*
 "seventh day, and our New Sabbatarians * upon se- *tenth day on*
 "cond thoughts have published that the likeliest opinion *which day, saith*
 "to be true, is, that man fell on the day whereon he was *he, they fell.*
 "created, which is the more probable, because if Adam *Usher Annal.*
 "and Eve had lodged in Paradise one night, his first child *vet. Test. p. 2.*
 "had not been begotten in his own likeness. &c. in the *The Author or*
 "state of corruption into which he fell: besides what is *Authors of the*
 "the sanctification of the Sabbath, spoken of by Moses, *late English*
 "to our observing the Lords day? *Annot. on Gen.*
c. 3. 23.

Your argument is this, Adam fell, and was cast out of *Sol.*
 Paradise on the sixth day, therefore the Sabbath was not
 instituted in Paradise, or whiles man retained his innocen-
 cy.

*Ad veritatem
disjunctivæ
propositionis
sufficit si una
pars sit vera.*

1. If this should be granted, this first Passage is no false Doctrine, it is a disjunctive Proposition, and you might know that in disjunctive Propositions if one part be true, 'tis sufficient to save the whole from the charge of falsehood. *Ergo*, we are justified by faith, or by works, though one part onely be true, *viz.* that we are justified by faith, yet the Proposition is not false. So when 'tis said, that the Sabbath was instituted either while man retained his innocency, or at least, while the whole nature was included in our first Parents, though it were not instituted till after the fall; yet if while the whole kinde was in them, the Passage remains true.

2. To the reasons of your confident assertion, that Adam fell on the sixth day.

Ob.

[In the cool, or evening of the day on which they were created, the Lord walked in the garden, arraigned them for eating the forbidden fruit, and cast them out of Paradise.]

Sol.

Answer, (1.) why in the cool or evening of the day? the cool or wind of the day doth not necessarily signifie the evening, in the morning, as well as the evening, cool

* Dubitari aliquando, an non

per auram diei, hic intelligi possit ventus orientalis, qui ut Continud stat intra Tropicos. Solis imitatus motum ab ortu in occasum, & ab Austro in Septentrionem, circulari quadam motuum consequuntione, ita ordinariè tempore matutino post Solis ortum invalescit, spiratque vehementius. Johannez de Mey Eccl. siast. Medioturg. Commentar. physica p. 214, 215.

In the cool, i.e. early in the morning when a little pleasant wind useth to arise, *Diodat.* in locum.

Object.

(2.) Grant we must understand by the cool of the day the evening, yet why must it be the evening of the sixth day? the Text saith no such thing; rare arguing still: the Lord came to Adam in the cool of the day. *Ergo*, he came to him in the evening: he came to him in the evening, *Ergo*, he came to him in the evening of the sixth day.

" 'Tis probable that, Adam fell on the sixth day, because if he had continued in Paradise till the seventh, his first child had not been begotten in his likeness.

Sol.

Answer, 'tis probable you say, is this enough after you had

had called this passage false doctrine? the sharpness of your charge required more strength then this in your proof to the probability of EVE's conceiving, had they lodged a night in Paradise; (1) 'tis possible they might stay a day or two in Paradise, and yet Adam not know his wife; a daies stay was but short. Zanchy (who is of

of opinion that Adam fell not on the sixth day (a) *de op. a de op. dei*
vi: ms dei par. 3. lib. 3. col. 713. handleth this question. *An partis 3. lib.*
in statu ante lapsum, vel genuerint liberos primi parentes, vel 1. col. 539.

saltem ex Adamo eos conceperis Eva? whether Eve did conceive in innocency? where he quotes some of the He-

brew Doctors, and others, for the *Affirmative*, who were

induced so to judge, by the command given in Gen. 1. 28:

be fruitful and multiply; it being improbable (say they)

that they would disobey that Command: The *Negative*,

(saith Zanchy) is held by all the Fathers, and cites Au-

stin answering their reasons who are for the *Affirmative*;

"Primi parentes non impleverunt preceptum de generandis libe-

ris, ium quia parum ibi fuerunt; ium quia expectanda erat Dei

antioritas & ordinatio de tempore Congrediendi, et si enim eos

"conjunxerat vinculo matrimonii, & preceptum dederat de

"procreandis liberis; non tamen mandavit ut tunc statim genera-

rent. Further, the Authour of the Annotations on Gen. 1.

28. saith, that *be fruitful and multiply* is rather a benediction

then an injunction. (2.) Had you proved the Coition

of our first Parents the next night after their creation,

(and lesse could not be expected after such a peremptory

concluding this passage under false hood) their continu-

ance in Paradise after that might have been asserted, and

such an assertion freed from absurdity for ought I can

see. (3.) Had you proved that Adam fell on the the sixth

day (which would not have been involved in the prooffe

of Adam's knowing his wife the sixth day) yet the deli-

very of the precept for the Sabbath to Adam in the state

of innocency, and his knowledge of it then, may well be

maintained: the time of Adam's fall is not of such

weight in this question, as to turn the scale much one way

or other; all that you say ariseth but to a conjecture, to

which I oppose. 1. The series of the History written by Moses, in which we see the giving of this and other laws recorded before Adam's fall; and why should we not judge things done in the same order in which they are related, seeing we have no better Arguments then bare surmises for the contrary? 2. So many things as were done between his creation, and ejection out of Paradise, probably were not done in a piece of a day. (the beasts were created the same day before man was created,) viz. The bringing of all living creatures to Adam, his giving names to them; the forming of Eve; the institution of Marriage; the placing of man in the garden, giving of laws to them, the conference of the woman with the Serpent, &c.

Gen. 2. 19. 30.

Omnia ea qua

Moses gesta nar-

rat, adductio

animalium ad

hominem, im-

positio nominum, formatio Eve,

institutio matrimonii, collocatio hominis in Paradiso, preceptum

dei, Colloquium mulieris cum Serpente, lapsus, fuga, &c. non videmus eodem die tam paucis

peracta. Paræus in 3. Gen.

3. What is set down [Gen. 1. 31.] *And God saw every thing that he had made, and behold it was very good: in the evening of the sixth day the Lord looked upon all his works, and they were all very good, and therefore could*

See Usher Sum. not be bad as yet by sin.

& Sub. p. 135.

in answer to this question, how was the fourth Commandment broken, &c. 2. Edit,

Wallrus in his *dissert. de Sabbato*, quoteth sixteen Divines

* Luther, Calvin, Zuinglius, Beza, P. Martyr, Bullinger, Zanch. Vrsinus, Gualter, Arctim, Bertramus, Mercerus, Faustus, Junius, Perovius, Alstedius, b Append. ad disquisit. de origine prima observ. Sabbati. Divæus, Hospin. Chemnitius, Gerardus, Marloratus, &c. b Joseph, Philo, Theoph. Antioch. Terul. Cyprianus, Athanasius, Lactantius, Chrysost. August. Alex. Hales, Theodorus. Their testimonies to this quoted by Dr. Young in his learned book called *Dieræ Dom.* L. 1. c. 8. Brochmann, Wandelaar, &c.

* of Note for the institution of the Sabbath from the beginning. *Ribet. h. 9. or 10. more.* Many of the Fathers cited by P. Martyr, Broughton and others, (& besides of our own divines not a few, and those of greatest esteem, Dr. Lake, Usher, Andrews, Fox, the Assembly of Divines in their larger Catechisme in the answer to this question, *what was the providence of God towards man in the state in which he was created?* if it were needful many more might be produced, but these are enough to clear this passage from novelty and singularity, wherewith Mr. Fisher chargeth it.

“What

“What is the sanctifying of the Sabbath spoken of
 “by Moses to our observing the Lords day? if this be
 “granted, what will become of our new Sabbath?”

*Mr. F.
Ob.*

I did not produce this to prove the divine authority of
 the Lords day, (pertinent proof enough of that will be
 produced in its proper place) but that the Sabbath was not
 Originally typical; since it was instituted before there

Sol.

were any types or prefigurations of Christ: this you
 might easily have observed, had you not been willing to
 have mistaken my meaning. At first it was no type, but

*Postea constitu-
tum est signum
et c. Ulther, An-
nal. v. T. ubi
supra.*

after the fall it had a type affixed to it, (though it be very
 hard to determine what type it was) by reason whereof,
 the particular day was laid aside, and the Sabbath trans-

*The Sabbath
was before it
was a type, as
the Rain-bow
was before the
flood, and be-
fore it had any
relative signi-
fications.*

lated (by divine appointment) from the last 7. to the 1.

*Fuerat ante cla-
dem illum Iris,
sed non ut sig-
num, aberat re-
lativa significa-
tio fœderis.
Combach, Phys.
lib. 3. de Iride.*

7. the new Sabbath, (as you call it in scorn.) Though I did
 not argue from the institution of the Sabbath before the
 fall, for the divine institution (rather it's substitution in the

place of the Jewish day) of the Lords day after the resur-
 rection: yet I did under this particular argue a *modus* for
 our great necessity of a Sabbath, thus: if Adam, not-

withstanding the cleanness of his understanding, the
 rectitude, holiness, and righteousness of his will; his
 freedom from sin, and from distractions and weariness in

his calling, had need of a Sabbath: Then have we need
 of one much more, in whose hearts there is a principle of
 rebellion, hardness and impenitency; in whose under-

standings there is much ignorance; who have so little
 love to God, or zeal for God; who live in an ensnaring
 world, contract much soil, and defilement by our conver-

sing with it; who have so little wisdom to discover, so lit-
 tle strength to resist the wiles, and assaults of the devil, who
 are so apt to be tired, and disordered in following the

businesses of our particular callings. Much more need have
 we (I say) of a weekly Sabbath, on which we may retire
 from the world, draw near to God, and enjoy interrupted

communion with him, rest in his bosom, bewail our weak-
 ness, and decays, seek and obtain renewal, and supplies of
 strength and grace out of the fulness of our Mediator.

In.

In a word, that we may delight our selves in God, and be made joyful in his house of prayer; Isa. 56.7. Ec. 38.14.

SECT. 2.

Containing the Vindication of the second Passage, viz. *The Lord requireth in the fourth Commandment, one day in seven to be a Sabbath to himself, not the seventh from the creation.*

THat the seventh from the Creation, was commanded to be observed from the Creation, to the Resurrection of our Lord, I deny not; onely its being required in the fourth Commandment. 2. When I denied the seventh from the Creation to be required in this Commandment, my meaning was, and is, that it is not there commanded directly and particularly, but onely within the general scope of it, (as being elsewhere appointed of God) onely as in a general rule, equally communicable to the Jewish and Christian Sabbath, and not otherwise, and in that sense (and that onely) the seventh from the Creation, may be said to have been observed by vertue of the fourth Commandment; that which I then denied, and stand to the denial of, is, that it is not expressly and particularly required in this precept.

Mr. Fisher
Christ. Catech.
Supplement. p.
8.

Ob.

“ Their second proof for the morality of the Lords
“ day is from the fourth Commandment, where they seek
“ to corrupt the very Text, and would perswade us, that
“ for the seventh day, we must read a 7. day; as if God
“ did not there set apart a certain day of the week, but
“ left it to man, to keep which of the seven he pleased.
Unto which we answer, that this conceit is not onely
“ against the letter of all our Translations, but even re-
“ pugnant to the sense of the Commandment, for the
“ words of the Commandment are expresse; that God
“ *blessed and Hallowed the Sabbath day*; that Sabbath day
“ was the seventh day; that seventh the day in which
“ God

"God rested from his six dayes work of Creation. Nay
 "grant it were true (as these men would have it) that
 "this special precept doth exactly oblige us, and that no
 "particular day of the seven, was by God appointed to
 "be kept holy; then may we set apart Monday, or
 "Tuesday, or any other day to Gods service as well as
 "Sunday, and so by their own argument, the Lords day
 "is no more Moral then any other day of the week.

I never argued for the Morality of the Lords day from
 the words of this Commandment, 'tis your mistake to
 think so; onely thus. The Lord having in this Com-
 mandment required the keeping holy such time to him-
 self as he had appointed in his word, expressly one day
 in seven; and having in the New Testament appointed
 the first day of the week to be that particular day; we
 are, by vertue of, and in the manner prescribed in this
 Commandment to observe the first day of the week. As
 in the second Commandment the Lord enjoined the re-
 ceiving, and observing such religious worship, ordinances,
 and institutions as he appointed for us; and having else-
 where declared that prayer, preaching, and hearing the
 of the Word, the administration, and receiving of the
 Sacraments, &c. to be his Institutions and Ordinances,
 we are to observe them and to worship God in the use of
 them, by vertue of the second Commandment.

Sol.

To your objections against the indefinite sense of the
 Commandment.

"Your first is, that 'tis The seventh, not a seventh, the
 "observation whereof is there required: and so it
 "must be the seventh in order. [The] being Notifica-
 "tive of a particular day, this I suppose is your mea-
 "ning.

*Mr. F.
Ob.*

This objection hath no weight in it, because the partic-
 cle [The] is not alwaies restrictive of an Indefinitive
 signification in Scripture, many instances may be given,
 of its being prefixed to a numeral, and yet not signifying
 a particular of that number; the four branches of the
 River of Paradise, are reckoned up by first, second, third,

Sol.

C

fourth

^a Exod. 16. 16.
^b Numb. 15. 6,
 7.

fourth, and [The] is prefixed to them all; yet signifies indefinitely, with out Emphasis or respect to order; [The] tenth part of an Ephath (^a) and [The] third part of a Hin (^b) signifie no more but such a proportion of either measure.

2. Suppose [The] in this place doth notifie a particular, why may it not be a particular in proportion, as well as in order? it doth not follow then that we are to understand the seventh from the Creation by [The seventh] in this Commandment.

Mr. F. Obj.

"Your second objection is this. That seventh is here appointed on which God rested, but that was the seventh from the Creation: [Exod. 20. 11. for in six dayes, &c. and rested the seventh-day] by which seventh we must necessarily understand the last seventh, and if so then by the seventh which is owned by the Lord for his Sabbath; in the (Tenth Verse) we are to understand likewise the seventh from the Creation. (*six dayes* *soale thou labour, but the seventh is the Sabbath, &c.*) the sum of it is this; we are to understand by the seventh in the eleventh verse, the seventh from the Creation; therefore by the seventh in the tenth verse, the last seventh is to be understood particularly, not a seventh indefinitely.

Sol.

To the consequence. It doth not follow that because we are to understand by the seventh, in the (Eleventh verse,) the seventh from the Creation, that the seventh in (Tenth-verse) is so to be understood, unlesse the strength of the reason of this Commandment lyeth in taking the term seventh in that sense, which will not so easily be proved as (it may be) is imagined; the stresse lyes upon the proportion of time, not on the particular day. (one day in seven is substantially profitable to Religion, not so the seventh order) All words, and phraes in arguments are not argumentative, some serve onely to fill up the sense, but prove nothing at all. *Ergo*, Moses to dissuade the people from making any resemblance of God, reasons in this manner, (*You see no manner of similitude when the Lord spake*

*vide Sabbatum
 redivivum.*

Deut. 4. 15, 16.

spoke to you in Horeb, out of the midst of the fire, take heed therefore lest you corrupt your selves, &c.] In this Argument the naming of the place where, and the fire in which God appeared to his people, onely fill up the Narration; the whole force of the Argument lies in this, because they saw no similitude, therefore they should make none. In this Commandment Gods manifesting of the perfecting of the worlds Creation by his resting on the seventh, could not be clearly exprest without mentioning the day on which he rested; which was indeed the seventh from the Creation, but the Lord proves nothing from the order, but from the proportion of time, wherein he rested. In arguing the terms of the Proposition to be proved (where there is ambiguity) must interpret the termes of the Argument, because the Argument is brought for the Proposition to be proved, not the Proposition for the Argument. The Proposition then to be proved, being that one day in seven must be consecrated to God: and the Arguments brought to prove it, being taken from Gods resting one day in seven, although that hapned to be the last of the seven dayes, yet the proportion of the time of rest, (being the onely thing intended to be proved) is the the onely thing to be respected, both in the Argument, and the terms wherein it is proposed. It doth not follow then because the seventh from the Creation is mentioned in the Eleventh verse, that it is the same seventh, is to be understood in the Tenth verse.

Mr. White.

2. That the term seventh in the Tenth Verse, doth not note the last of seven, but one in seven, not the order of time, but onely the proportion of time, may thus appear.

'Tis evident that God dividing the whole week into 7. parts, allows unto us six dayes for the dispatch of our businesse in our honest secular affairs, and reserves the seventh for himself; and 'tis as evident, that as the six dayes for labour are to be taken, so must we take the seventh, which is set apart for holy rest, now that these six dayes, allowed unto us for our labour, are to be taken

indefinitely, and to be respected onely according to the proportion of time; I conceive no man can (with any colour of reason) deny, seeing the many things that God insists on, and labours to clear unto us, is, that six dayes are sufficient for the dispatch of our worldly affairs. Now if the proportion of time, be all that God respects in the six dayes of labour, then the proportion of time must needs be all that God can intend in the seventh day, which he sets apart for a day of rest.

Zently.
Mr. White,

2. That the Lord did not intend to command the observation of the last day of the week for the Sabbath (in this 4. Commandment) seems evident by this further, in the conclusion of the reason of the Commandment, by which he sheweth the equity of the observation of that day, rather than any other, he makes no mention at all of it, but in stead of the term [seventh] useth the word [Sabbath.] In the Law given to Adam he particularly mentioneth the word [seventh] but in the conclusion of this Commandment, (which seems to be taken out of that History, and is the same with that Law, the change of the word [seventh] into [Sabbath] excepted) the word [Sabbath] is made choice of; this change was not made without reason, (the Lord did not forget, or mistake, or speak unadvisedly as men do too frequently,) and why may not this be a reason of the Lords using a word of larger signification here, viz. to note that the Sabbath is not precisely tyed to the last day of the week, in the 4. Commandment, as it was in the Law given to Adam? Gen. 2.

3. Object.
Mr. F.

"If no particular day be expressly commanded here, "then we may set apart, Monday, or Tuesday or any other day as well as Sunday; and so the Lords day is "no more Moral then any other day.

The fourth Commandment, though it expressly, and directly requireth onely a seventh day, not any one of the seven in particular, the first seventh, or last seventh; yet it leaves not to man to determine which of the seven it shall be. 'Tis a seventh of Gods determining that is here called for; and therefore called [*The Sabbath of the Lord.*]

Lord our God.] Under the Law he did determine the last seventh; since the Resurrection of Christ he hath determined the first seventh. The second Commandment doth not expresse any institutions, or Ordinances in the use which, God will be worshipped; (the Negative part indeed, prohibits worshipping him by an Image.) Shall we conclude hereupon, that we may worship God in any way, (Images onely excepted, which are expressly forbidden) of our own invention, or others tradition? and yet this will as well follow, as that, because God hath not in this Commandment exprest, a particular day, that therefore we may observe any day.

4. Ob.

"Next you compare *Luk. 23. 56. They rested the Sabbath day according to the Commandment*, with *Exod. 20. 10, 11, &c.* the Commandment for the [Sabbath] and "hence would collect somewhat prejudicial to this "Passage, *viz.* that the Commandment required their "observing that particular day, &c.

Sol.

How this can be done, I do not understand. *They rested according to the Commandment.* Ergo, the Commandment expressly requires the rest of the *last seventh*. I answer.

1. 'Twas not the particular day, on which the Sabbath was then kept, but the manner of their keeping the Sabbath on that day, which is lookt at in referring to the Commandment.

2. They might well be said to rest on the seventh from the creation, according to the Commandment, (understanding by the Commandment, the fourth Commandment) though the fourth Commandment do not expressly appoint resting on that particular day. (as hath been shewed above) And therefore you do unduly infer from their being said to rest on that day according to the Commandment, that the Commandment doth explicitly (and if you mean not so, 'tis nothing to the purpose) require the observation of that particular seventh. They that worshipped the Lord by circumcision, the Passeeover, sacrifices, and other Ordinances appointed under the Law; did worship according to the second Commandment, and

might be well said so to do, (though that Commandment did not expressly require that way of worship,) because that Commandment, requireth worshipping by such Ordinances as God appointed, and he else-where appointed these Ordinances for that time; so the fourth Commandment requiring the observation of one day in seven, which the Lord appointed, and the Lord having declared the last seventh to be the day (*pro tempore*,) they that kept that day in a right manner, might well be said to keep the Sabbath, according to Gods Commandment.

Mr. F. 5. Ob.

“By the dictates and discourse of meer natural reason, “a seventh hath no evidence to be kept holy; neither “could it ever have been found out by the book of the “creatures alone, that God in six dayes finished the “Creation, rested on the seventh day, and therefore ordained *the*, or, *a seventh*, to be weekly kept holy. *Ergo*, “the observation of a seventh day is not moral or “briefly thus; a seventh is not natural. *Ergo*, ‘tis not “moral.

The Proposition you are to prove, is, [That the 7. day from the Creation, not a seventh is required in the fourth Commandment] and how you will prove it by this *medium* I do not see, unlesse ‘twere your judgement that this Commandment is *Moral natural* (which you frequently declare against) and so a seventh cannot be required here, because ‘tis not *natural*; though it do not directly militate against the Passage in question, yet it is an argument (in your judgement answerable) against the *Moral*ity of a seventh day, and that’s enough, (you think) it shall therefore be examined. This is your Argument, a seventh day is not *Natural*, *Ergo*, ‘tis not *Moral*. Answer, your *se* is denied; and I need look no further then your *notation* of the term *Moral*, for a ground of the denial of it. [Lawes (say you) are called Moral because they are everlasting rules for the manners of men] and I hope you will not dare to affirm that onely natural lawes are perpetual. The tenth Commandment forbidding those motions unto evil

evil, which the heart doth not consent to, is a perpetual rule, and yet not natural [*Rom. 7. 7. I had not known lust to be a sin, except the Law* (in the tenth Commandment) *had said, thou shalt not cover*] nature (it seems) did not, could not, dictate this to the Apostle, yet the Law forbidding these motions, is an everlasting rule, and so (according to your self) moral. Bishop White acknowledgeth the Law against Polygamy to be general, and perpetual, and yet you will not say 'tis a natural Law; 'tis wonder, after you had confessed that every Law perpetual is moral, you should affirm, that onely natural lawes are moral, and so everlasting and perpetually obligatory. Shall our great law-givers pleasure stand for nothing amongst us? must not even those Lawes binde us that are laid down in Scripture, (in expresse words, or certain consequence;) though antecedent to his will revealed, nature would not, or could not have judged them to be of themselves necessary?

*Treat. of Sab.
day. p. 26, 28.*

2. But to answer more distinctly, there is *moral* natural, & *positivum*, moral lawes are either *natural*, or, *positive*; though the fourth Commandment (requiring a seventh day) be not moral natural, yet 'tis moral positive; and though nature could not have found out the necessity of a seventh day, had not God given a command for it; yet since the delivery of his command for it, we are as much obliged to the observing of it, (though positive) as if it had been discernable by the light of nature; this distinction of *moral* *natura* & *positivum* or, discipline is owned by the adversaries of the Sabbath themselves. See it cleer'd and justified in that judicious book called *Sabbatum redivivum*. part. 1. cap. 1. 2. see for it also *Ames Medul. Theolog. lib. 2. cap. 13. Thes. 5. Mr. Carleton* (afterwards Bishop of *Chichester*) in his *Treatise of Titles*, Printed at London, 1611. fol. 37. *Alex. Hall, part 3. Q. 3. fol. 134.*

*Breer. Treat.
of the Sab. p.
3. and others.*

And for the Morality of one day in seven. *Walens* hath alledged *Clemens Alex. Eusebicus, Augustine, Theodoret*; also a multitude of later Protestant Writers, as *La-*

thir

ther, *Melanchton, Beza, Bucer, Pet. Martyr, Zanchius, Junius, Virenius, Danaus, Fains, Martinus, Ursinus, Alstedius, Lornsegius, Festus Hom.* ; to whom may be added *Scharpius, Wollebius, Tilenus, Windelinus, Balawinus, &c.* besides many of our own divines of chiefest account, *Usher, Andrews, Babington, Lake, Hooker, Whisgift, &c.* and yet *Mr. Fisher* hath the forehead to accuse this assertion of novelty.

I come now to your five reasons for the ceremoniality of the Sabbath, though they are nothing to the disproofe of the Passage in hand; yet, because you would perswade the Reader, that they prove one day in seven to be ceremonial, and the seventh from the Creation to be commanded in the fourth Commandment, I will see what reason he hath to be so perswaded.

Mr. F. Obj. "The Sabbath is numbred amongst the ceremonial feasts, therefore 'tis ceremonial.

Sol.

The fourth Commandment is placed in the heart of the Decalogue among the moral precepts was spoken by the Lord himself on Mount Sinai before all the people, written in stone by the Lords own finger; put in the Ark by the Lords own appointment; why doth not this prove it moral, yea much rather then the Sabbaths being reckoned amongst the ceremonial feasts, proves it ceremonial? if this be a good argument, then fornication is ceremonial, for that is ranked amongst ceremonials, viz. blood and things strangled, *Act. 15. 29.*

Obj. 7.

"The Sabbath was a particular remembrance to the Israelites, of their deliverance out of Egypt, therefore ceremonial.

Sol.

'Tis granted, this was a ground of, and motive to the observation of the day, but onely, an annexed, affixed, and secondary one; and you can no more argue from this pressing this ground in there petition of the Law *Deut. 5. 15.* for the ceremonialnesse of the Law, or day, then from the reason given in the preface to the whole Law (for the observing thereof) that the whole Decalogue is ceremonial: obedience to a general law may be pressed upon

upon a Nation, by a motive particular to the people of *Ames medul. l.*
 such a Nation, *Ergo*, the people of England may be pressed to love, and fear the Lord to observe his day, &c. to walk holily and righteously (which is the duty of all people) by the mercies and deliverances peculiar to the people of England. *2. c. 15. Theſe*

"The Sabbath was a partition wall (since broken down by Christ) to divide Jewes from Gentiles; this you back with [Exod. 31. 17. *It is a sign between me and the children of Israel for ever.*]

Look on the Text again, and you'll see it serves not your turn; is there no difference between a sign between God and the Jews, and a partition wall between the Jews and the gentiles? and for your reason it hath as little strength in it self; as it hath countenance from the Text *Dr. Usher Sum. P. 243. 2. edir.*

you bring to its aid: this this is one reason given by divines for the morality of this Law, *viz.* because ceremonies were a partition wall betwixt the Jews and Gentiles; but this Commandment bindeth not the Jewes onely but strangers also, as appears Nehem. 13. 15, 16. and by the words of the Commandment [*Nor the stranger within thy gates*] upon which hear Goodwin: * the whole Commonwealth of Israel consisted of two sorts of men; He- *Moses and Aaron lib. 1. cap. 3.*

"brewes and Profelytes; the kinds of Profelytes were two:

"1. *Profelytus fœderis*, a Profelyte of the Covenant, who submitted himself to Circumcision, and the whole Mo-

"saical Pædagogie. 2. *Profelytus porta a Profelyte* or

"*stranger within their gates*, Deut. 14. 21. of them also we

"read in the fourth Commandment, he was suffered to

"dwell among them; yet did not conform to Mosaical

"Rites, and Ordinances, onely he was tyed to the obe-

"dience of those Commandments, which among the

"Hebrew Doctors go under the name of *Noahs seven*

"*Commandments*, under one of which is contained the obser-

"*vation of the Sabbath*, &c. so far Goodwin. Let us see

whether your fourth reason be any whit more effe-

cative.

"The Sabbath was a sign or type (so you say) of Ob-
 sanctifica-

"sanctification and special rest by the promised Messiah
 "[Exod. 31. 13. Heb. 4. 9, 10, 11.] therefore Ceremonial.

Sol.

Signum & typus differunt ut latius & angustius; omnis typus signum est, non omne signum typus.
Gloss. philolog. lac. l. 2. part. 1. Tract. 1. Sect. 4. pag. 410.
*Signum respectu finis figurum dicitur in signum notificans, commo-
 nes faciens & obsequans.*
Scheil. metaph. l. 1. c. 24. N. 148.
** Amos. medul. l. 2. c. 15. thes. 19.*
** Dies Dom. l. 2. c. 9. 146.*

1. The Sabbath is called a sign between God and his people in the text quoted by you also in the Ezek. 20. 20. but will it therefore follow that it was type; you may as well say a horse is a man, because 'tis animal; as that the Sabbath was a type because 'twas a sign; every type is a sign but not every sign a type, *a generali ad speciem affirmative non valet argumentum*; there are several sorts of signs, the Sabbath is not to be accounted a type presently because called a sign, it might be onely an indicant sign, a testimony or argument, *a declaration sign*; * as the fruits of the Regenerating Spirit are signs of our passing from death to life 1 Joh. 3. 14. The Sabbath is called a sign (saith Walaeus, and after him Doctor Young *) between God and his people, because his people did declare and testify by their keeping it holy (as by a sign) that the great God of heaven and earth was their God; all Nations and people in the world by some sign or other, declare what God, or gods they worship and serve, Rev. 9. 14. they that worship the beast, received his mark, &c. Now the Lord hath appointed his people to testify that they take him for their God by this sign, even the keeping holy of his Sabbaths. [*in Sabbata suis Communis & publica professio totius religionis Amos. lib. 2. cap. 15. Thes. 20.*]

2. Why may not our labouring the six dayes be made a type of our labouring in sin, as well as the resting of the Sabbath a type of our sanctification or rest from sin.

3. If the Sabbath be a type of our sanctification and rest from sin, then resting on the Sabbath is a type of the rest of the Sabbath; profaning of the Sabbath being a sin, and the sanctifying of the Sabbath rest from sin.

4. I suppose you must allow, that the Prophets and holymen of God under the Law, were partakers of sanctification

cation, and spiritual rest from sin, together with the rest of the Sabbath; and the more for the sanctification of the Sabbath; yea, in a far greater measure than we are like to be under the Gospel, if once the rest of the Sabbath be taken from us.

What Argument you can fetch out of Heb. 4. 9. 8cc. to prove the Sabbath a type of our sanctification, I cannot imagine; Some indeed would collect that the Saints everlasting rest in heaven, was typified by the rest of the Sabbath, because 'tis called *sabbatismos*. (the unwarrantableness and uncertainty of which collection, is sufficiently evidenced by learned Ames, (a) and others) But the proof of its being a type of our sanctification, out of this Text, I never found attempted by any before.

"The Apostles (Colos. 2. 14, 15, 16.) prohibiting the observation of the Sabbath dayes, without excepting the weekly Sabbaths, is manifest proof against the New Sabbatarians, that the Sabbath was Ceremonial, we must not, we cannot suppose, that the Apostle would persuade Christians to a light esteem of any part of the Morall Law.

By New Sabbatarians you understand those that would have one day in seven to be moral, and the observation of the first day of the week, to be of divine authority.

1. The Apostles prohibiting the observation of the Sabbath is no manifest proof of the Ceremoniality of the Sabbath; is every thing that the Apostle forbids ceremonial? I do acknowledge the Jews their New Moons, seventh year, fiftieth year, yea and their weekly Sabbath, (through the accession of a type to it) to be Ceremonial, but not because the Apostle forbids them.

You have not made manifest proof, that by the Sabbaths here, we are to understand the weekly Sabbaths, there were other dayes called Sabbaths among the Jews, (and that by the Lord himself) besides the weekly Sabbath, [Lev. 23. & 25.] 'tis not enough to say, (as you think) that the weekly Sabbath is not excepted, in the

(a) Medul
Theol. 1. 2. cap.
15. Theol. 18.

Mr. Fishers, 5.
argument for
the ceremoniality
of the
Sabbath.
Answer to 16.
Queries, p.
12, 13.

Sol.

5. of Matthew, verse 34. the Lord forbids swearing, [*Swear not at all, &c.*] without excepting oaths which we may be called to take, for confirmation, & ending offitise, yet do we believe them lawful and necessary. Again, the Apostle [2 Cor. 9.] professeth he *became all things to all men*, without excepting things sinful, yet we dare not think, he became a blasphemers, with blasphemers, &c. that good old rule then must be remembered [*dicta generalia intelligi debeant pro ratione subjecta materia & non sunt universaliter accipienda in uno loco, quæ in alio, suam habent restrictionem*] things generally spoken, must particularly, be understood according to the circumstances of the present matter in hand.

3. Suppose we are to understand the weekly Sabbaths in that place of the Apostle; yet we cannot conceive, all weekly Sabbaths are there condemned, but the Jews weekly Sabbaths onely, the seventh from the Creation; if all weekly Sabbaths are there forbidden, what will become of the Lords day, (which you say is a weekly Sabbath of the Churches appointment?) must the observation of that be laid, as unlawful? that this place maketh not against all weekly Sabbaths, particularly the Lords day, our Christian Sabbath, is evident enough, upon these grounds.

1. Those Sabbaths are there condemned, which the Jewish Teachers pleaded for amongst the Colossians, now they never pleaded for the Christian Sabbath, or for the morality of one in seven; but particularly for the seventh from the Creation, which their forefathers for many ages past had observed; you say we must understand by the Sabbath (where-ever we finde it either in the old or new Testament) the seventh from the Creation; therefore this place (speaking onely against the Sabbath) according to your self) cannot be interpreted to militate against the Lords day, to which you will not allow the name of the Sabbath: and if by the Sabbaths here we must understand the Jewish weekly Sabbath, what does the proof of its being Ceremonial make against the New Sabbatarians? They plead no more for the morality of the Jewish Sabbath

River in pl. p.
304, 305, edit.
1645.

Col. 2. 14, 16.

37.

Contra ceremonias Moysaicas quæ urgebantur à Judaizantibus concluditur v.

17. Davenant ad locum.

bath; than the Jewish Teachers did for the Lords day. The New Sabbatarian (you say) are those that contend for the morality of one in seven, and for the just observance of the Lords day.

2. The observation of those dayes is here prohibited, which were a shadow of things to come, and can Mr. Fisher prove that the proportion of one in seven, or the Lords day in particular is any such shadow?

3. Those dayes are here disallowed, the observation of which did enervate and crosse the death of Christ, and the liberty wherewith Christ hath made us free; now when can be proved being tyed (by the Lords Commandment) to the observation of one in seven, and particularly in in the New Testament of the first day of the week; when being thus tyed (I say) can be convicted of antipathy to the death of Christ, or Christian liberty, I shall grant you, that to teach people so, is to teach false doctrine (as you called it at a venture) who will judge besides Mr. Eisher (whose reason seems to be melted into prejudice against the morality of the fourth Commandment and Lords) that 'tis slavery to be tyed by the Lords Command * to the observation of one day in seven, and yet sweetly agreeable to Christian liberty to be tyed to the aforesaid observation by the Churches command?

* Dic sodes
etiam magis
officiat liber-
tati Christia-
nae dicm Dom.

ex præscripto Ecclesia observare, an vñ ex præscripto divino, cui semper servare, verissima Libertas. Bright. de Sabbato. M.S. Que certe diui Dom. observationis accommodare qui vult, infantiam suam aut si mavult, matritiam suam nimis prodit; non enim die Dom. certi cibi usurpantur, nec die Dom. à Christo ipsa instituta offendi possunt Christiani, nec evacuat hujus diei observatio efficaciam evangelii; aliàs namque nec Christus tam instituisse, nec Apostoli eam observassent: dies denique Dom. non est umbra rerum futurarum sed rei præteritæ, viz. gloriose Christi resurrectionis è mortuis gratia recordatio, &c. Brochmand. Syst. Theol. Tom. 2. cap. 9. Q. 3.

4. There is a double observation of dayes (as learned Davenant observeth upon the place) 1. Moral. 2. Ceremonial Sabbaths under the Gospel, are not to be observed with Ceremonial, Jewish, or Pharisaical observation; with Jewish preparation, Sacrifices, needlesse abstinence from lawful work, &c. but with hearing the

Liberamur a
ceremoniali di-
crum observa-
tione non mor-
ali Dav. ad
locum.

Act. 20. 7-72
pl. tit. &c.

*His locis non
nisi Judaica
Sabbatorum ob-
servatio dam-
natur, Broch-
mand ubi Su-
pra.*

Ob.

Mr. Fishers
sixth reason
for the Cere-
monialness of
the Sabbath,
and fourth
Command-
ment.

Sol.

*Dominicus a pi-
is, dies solis a pi-
prophanis di-
ctus, Bez.*

*Membra dis-
tincta ita sunt
opposita ut ne-
queant coinci-
dere.*

word preached, administering and receiving the Sacraments singing of Psalms, Meditation, Prayer, and rest from our own work, viz. whatsoever by provident foresight may be done the week before, whatsoever may well be put off to the week following; all works done for profit or worldly gain, in a word, whatsoever are impedimental to the Lords work which we are to attend upon that day.

"The lawful change of the Sabbath or seventh day
"of the week which was our Saturday, into the Lords
"day, the first day of the week, which is our Sunday,
"are manifest proofs (manifest proofs still) against
"our New Sabbatarians, that the Sabbath day was Cere-
"monial.

Not to take notice of your calling the Lords day Sun-
day, which hath more Heathenisme in it, then the title
of the Sabbath Judaisme; *vide Beza Annotations ma-
jor. in 1 Corinth. 16. 1. Fulk on the Rhem. Test. ad
Rev. 1. 10. Willet Synop. Controv. 9. Q. 8. par. 2. error 72.*

I answer, first, 'tis well you grant the Sabbath was
lawfully changed, or translated from the last seventh to
the first seventh, whence it followeth, that it could not be
done without his warrant, and appointment, who is Lord
of the Sabbath, which you deny, in affirming it changed
by the Church.

Secondly, you do it to confound mutable and ceremonial;
they are not all one, all that is mutable is not ceremonial,
though all that is ceremonial is mutable; the judicial lawes
(except such as appoint punishment for the breach of the
Moral Law) were mutable, yet not ceremonial; if the
division of Lawes (recorded in Scripture) into *moral*,
ceremonial & *judicial* be good.

Thirdly, the Sabbath, and the seventh from the Crea-
tion are not of equal dimensions, as you would make
them: by the Sabbath, in the beginning or Preface to
the fourth Commandment [*remember the Sabbath, &c.*]
you acknowledge, we are not to understand the seventh
from the Creation, the Jewish Sabbath, but in general
the

the time set, apart to Gods publick worship, why then do you make the Sabbath and the seventh day all one?

Fourthly, grant the Jewish Sabbath was ceremonial, how will this attach the new Sabbatarians? they grant it may be so accidentally, and secondarily, (though from the beginning it was not so,) after the fall, by a type being affixed to it, they did not affirm that the Commandment requiring the last seventh is moral and perpetual; but the fourth Commandment (requiring a 7. such a 7. as God hath appointed, and appointing the manner how it is to be observed) is Moral and perpetual; the new Sabbatarians do acknowledge, the Jewish weekly Sabbath was mutable, and ceremonial, (though not ceremonial because mutable as you affirm) justly changed, and the Law (which is not the fourth Commandment) for its observation duly repeated by the great Law-giver of the Church; what prejudice doth the proof of its ceremoniality do the new Sabbatarians?

Fifthly, to the substance of the objection (that it hath) [the day is changed, *Ergo*, the fourth Commandment is not moral; for the Apostle would not persuade to a light esteem of any part of the moral Law] this proceeds from your mistaking the 4. Commandment, it doth not require particularly and expressly the Jewish Sabbath more than the Christian Sabbath; you would fain squeeze that day (to use your own word) into the fourth Commandment, but it cannot be, the Apostle speaking against the Jewish seventh, doth not persuade them to a light esteem of the fourth Commandment; you may as well say the Apostle persuades the Galatians to a light esteem of the second Commandment in forbidding them circumcision, as that he undervalueth the fourth Commandment, by speaking against the Jewish Sabbath. The fourth Commandment, is premised in such general terms, that though (upon the finishing of mans Redemption) the day be changed, yet it makes no change in the Law more then there is a change wrought in the second Commandment by the change of Gods instituted worship. I shall conclude the answer

DR. ANDREWS
argues against
the ceremonial
nature of the
Sabbath, because
it was changed, not
abolished.

Gal. 5.2.
Dr. Andrews
argues against
the ceremonial
nature of the
Sabbath, because
it was changed, not
abolished.

to

Mr. Thomas
Goodwin in
his testimony
to Mr. White's
book, called a
way to the
tree of life.

to this exception, in the words of a reverend divine * "I
do herein exceedingly admire the wisdom of God, in
penning and ordering the words of the fourth Com-
mandment in such a posture, as that command might
become a genuine and natural root (more natural then
Abram is to the Jewes and Gentiles successively) first
to bear the last seventh, old Sabbath, the Omega
of the week, and when that should be lopt off, then to
give us fresh sap, to the first seventh day, the Alpha of
the week, the Lords day Sabbath, it makes me say of the
Commandment with an inversion what the Apostle saith
upon the like reason, of that of love; it was an old
Commandment, and yet is still a new one.

*Containing the Vindication of the third Passage, viz. The
Lords day, the Christian Sabbath is of Divine institu-
tions*

Two things here excepted against. 1. Its laying
claim to divine Authority. 2. Its being called by
the name of the Sabbath. I begin with the objections
against the Divine institution of the Lords day; thus
you argue ["That which hath neither precept nor pra-
ctise in Scripture is not of Divine institution, but the
observation of the Lords day hath neither precept nor
practise in Scripture, Ergo, 'tis not of Divine institu-
tion"] your minor, you endeavour to make good in
examining the places of Scripture that are brought
for it; the first is [Math. 24. verse 20. Pray,
that your flight be not in the winter, nor on the Sabbath
day] whence many Divines thus argue; the flight (which
Christ wills them to pray might not be on the Sabbath)
was to be at the destruction of Jerusalem; the destruction
of Jerusalem was not to be till about forty years after
Christ

Math. 24. 20.
vindicated.

Christ's death the Sabbath then here mentioned, is no ceremony since all ceremonies ended in Christ; to this purpose Dr. Andrewes: (a) hear Dr. Usher (b) upon this place [our Saviour Christ willing his followers, that were to live about forty years after his ascension, to pray that their flight might not be on the Sabbath day, (to the end that they might not be hindered in the service of God) doth thereby sufficiently declare that he held not this Commandment, in the account of a ceremony] I suppose 'tis evident enough to all that will see that 'tis a Christian, not the Jewish Sabbath, there to be understood.

"Those Prophetical words of our Saviour [pray that *Mr. Fisher*
"your flight, &c.] though we could prove them undeniable-
"bly figurative, yet taken literally import no more then
"that the Jewish Sabbath was kept at the time of Jerusa-
"lems destruction, and what is their superstitious and un-
"warrantable observation of the Jewish Sabbath to our
"observing the Lords day? &c.

1. Why do you oppose the figurative sense to the literal, do you believe there is more then one sense of one place? Is not the figurative sense literal? (a) this mistake I should have forbore mentioning, had I found you so ingenuous as to passe by smaller failings in others, or to acknowledge greater in your self.

figuralis. &c. Alsted prælog. l. 2. c. 100. vide Windelin, Christ. Theolog. proleg. c. 3. nec non Treleat. in sit. de verbo dei par. κατὰ κενωσὶν circa finem.

2. How will you prove them figurative undeniably? you have referred to a place in Austin, I cannot find in that place any sound bottom for your confidence. Austins figurative sense is this, pray that your flight be not in the winter, nor on the Sabbath day, i. e. saith he, take heed of being overtaken with that day, either in the winter of worldly sorrow, or on the Sabbath of worldly joy; is this your figurative sense that is undeniable? or do you like that of Theophylact better. Pray, &c. i. e. Pray that you may not be to take your flight of out this life, either in the winter of unfruitfulness, or on the Sabbath of Idleness.

E

3. Whereas

a Pat. Cat. doct.
p. 231.
b Sum & substance, 243. 2. edit.

Sol.

a Sensus literalis est vel simplex vel complexus. Simplex est vel proprius vel

Oste, &c. i. e. ne in tristitia aut letitia rerum temporalium quis inveniatur a die illa. Aug. Quest. Evang. Cap. 37. Tom. 4. Theophylact ad locum.

3. Whereas you say [the words taken literally (properly you should say) import no more, then that the Jewish Sabbath, was kept at the time of Jerusalem's destruction, as it was, and that superstitiously and unwarrantably] I answer the words of our Saviour cannot be charged with any such import, for then you make Christ in effect say, [*Pray that your flight be not in the winter, nor on the day which you shal unwarrantably & superstitiously observe*] they that did observe the Jewish Sabbath forty years after Christs death were guilty of a superstitious and unwarrantable observation (according to your self) therefore that Sabbath (the observation whereof is imported in Christs words) is not the Jewish, but Christian Sabbath, and so this text maketh somewhat for our observing the Lords day, the Christian Sabbath.

John 10. 19.

You proceed to [Joh. 20. 19. *then the same day at evening, being the first day of the week, &c. came Iesus and stood in the midst, and saith unto them, peace be unto you.*] The thing look't at in this Text, by Divines that quote it upon this occasion, is not the assembling of the Disciples, or the end of their assembling on the first day of the week; but the apparition of Christ to them upon that day, and therefore what you say [touching great part of the day being spent before they met, their meeting for fear of the Jews, some of the Disciples attending their ordinary and private occasions, &c.] is nothing to the purpose.

John 20. 26.

See the like
speech; Luk.
2. 21. & 1. 59.
and Calvin,
Rollock, Pisco-
p. Ferris, &
Jansenius, up-
on the places.
Mr. Fishers
except.

Sol.

You passe on to the 26. verse of this 20. of John, the words are [*And after eight dayes again his disciples were within and Thomas with them, then came Iesus, &c.*] i. e. the eight day after (including and counting the day of his former appearance, for one of the eight) which is that day seventh night.

"The word [after] (say you) shews that the eight dayes were fully finished and ended, and so this meeting of the disciples falls upon the ninth day.

Had you consulted Beza's larger Annotations, on [Mark 8. 31.] he would have shewed you out of Homer, Apollonius, Straputonius, and other masters of the Greek that

that the preposition [*usq̃*] is some times put for *in* or *at* *etiam cum certum aliquod tempus nouum præstitum declaratur, &c.* So that though *usq̃* *usq̃* *usq̃* cannot signifie before eight dayes (as you disingenuously charge your opponents with affirming) yet it may very well before eight dayes be finished and ended; the Evangelists words being taken inclusively, including the day of Christs former appearance to them; it was the first day of the next week.

"Christ saith [Matth. 16. 21. *the third day I will rise again*] but not any where, *after three dayes*; the Scribes, "and Pharisees indeed said so [Matth. 27. 63.] but they misunderstood Christs words. Ob.
Pag. 15. mat.
gin.

To what you say [that Christ never said after three dayes, &c.] I answer, you mistake, not remembring the 8. of Mark, verse 31. where Christ saith [*usq̃* *tp̃is* *hēpas*, &c.] *I will rise again after three dayes.* Sol.

2. For the Pharisees and Scribes misunderstanding Christs words, the contrary doth appear by their request to the Governour, [*Command therefore that the Sepulchre be made sure until the third day*;] now if they had understood by [*usq̃* *tp̃is* *hēpas*] after three dayes were past and gone, *quid ineptius fingi pot est hac oratione, &c.* [command that the Sepulchre be guarded till the third day, because he said after three dayes he should rise again,] what weaknesse had it been, that they should desire a guard no longer then till the third day; if they believed that (as you affirm) he would not rise till after three dayes? if they had so understood Christs words, would not they have chiefly desired after the third day was ended? 'tis not ridiculous then, to say that by [eight dayes after,] i. e. the eight day after, we are to understand the first day of the next week, or the next first day of the week. Cyril on John lib. 17. cap. 58. (quoted by Zanchy in 4. precept. 2. 2. thes. 2.) willeth us to observe that the Evangelist is not content with a simple narration, but addeth carefully [*and after eight dayes* (a) *the disciples were wishing, &c.*] Junius (b) is confident that Christ appeared * Matth. 27.
63, 64.

Beza ubi
supr.

(a) Which (saith he) certainly was the Lords day.
(b) Praef. in Gen. cap. 2.

pag. 35. mar.
gin.

to them every eight day after, till his Ascension; what ground he had for this confidence, I see not, 'tis evident the second first he did; and 'tis not manifest that the three following he did not. And to the marginal censure, *viz.* [which shews how hard a thing it is for the natural and wicked man to understand Gods word aright] pass'd upon the Sabbatarians (as I conceive) upon your conceit of their misunderstanding this Text, I onely say, *it is your own, you may bestow it where you please.*

Act. 20. 7.
vindicated.

The Text I mainly insisted upon (the two former I scarce mentioned) are [Act. 20. 7. 1 Cor. 16. 2. Rev. 1. 10.] and now come to free them from your exceptions. I begin with Act. 20. 7. *Upon the first day of the week, when the disciples came together to break bread. Paul preached unto them ready to depart on the morrow, and continued his speech till midnight*] this place I brought to prove the first day of the week remarkably honoured for Sabbath exercises above any other dayes. Two things are alledged by you to weaken its testimony to the Lords day; [the time of their meeting, and the end of their meeting.]

Answer to the
Quæries, p.
16.

Ob.

"Whether we respect (say you) the time, or the end of their meeting, it makes nothing for the celebration of the Lords day, first, for the time which all divines grant to be at evening, &c.

Sol.

1. The Text saith not, they met in the evening of the first day; but on the first day, and why you should deny their meeting to be in the morning, I cannot see; you quote [Matth. 26. 20. & Mark 14. 17.] (where 'tis said the Sacrament was instituted, and first administred at night) but to small purpose: I believe you do not think, that 'tis therefore called the Lords Supper; as if our Lord appointed it a Supper to us, but because sitting at his last Supper, he ordained it, after eating; and in stead of the Pascheover. Neither can I suppose you hold, that we are, or the Disciples were bound to administer the Lords Supper at night, because our Lord did so, he had special cause so to do, which we have not, it doth not follow, that the Lords Supper was administred in the night at *Troyes*, because

cause 'twas instituted in the night by Christ, and if not, why do you refer to those Texts?

2. Grant the Sacrament was not administred till night; can you infer thence that they met not till the evening, or that no other part of the day was spent before, in private, or publick exercises of religion? some Churches at this day (as I hear) do defer the administration of the Sacrament till evening, who yet are convinced of the Divine Authority of the day, and of their duty to spend the whole day in holy exercises. To colour this exception, [you mention the opinion of the Sabbaths beginning in the evening, and cite Mr. Shepherd maintaining it] but first, all are not of this perswasion. Secondly; till you prove this meeting was not before evening, and that the former part of the day was not spent in holy exercises: they that are of this opinion, will not be found contradicting themselves, in alledging this Text for the Divine Authority of the Lords day.

"Next you come to consider the end of their meeting, Mr. F. excepts
 "Prayer, Preaching, receiving the Lords Supper, heavenly conference; these were their daily exercises,
 "therefore the observation of this day above the rest,
 "cannot be collected from such exercises on that
 "day.

1. It doth not appear, that receiving the Lords Supper was their daily exercise, its said [Act. 2. 42. the Church continued in the Apostles fellowship, and breaking of bread] not that they brake bread every day; in the 46. verse they are said to be daily in the Temple, not that they brake bread there daily; besides would the 46. verse bear this, that they brake bread from house to house daily, yet when will it be proved that the bread there said to be broken, is sacred, not common bread? the phrase is there altered, and the word [τροφὴς] signifies ordinary bread, by that word is signified *non tantum esca, sed sac. on the word, out of*
villu, &c. omne scilicet quo sustinetur homo. (a) *Piscator* (b) *Eullinger.*
 makes the breaking of bread here mentioned, to be the same with the breaking of bread required *Isa. 58. 7. the rich locum.*

e Calvin ad
locum.

their breaking of bread to the hungry. *Calvin* likewise understands *Luke* here signifying their ordinary eating together. [*Lucas significat Apostolos simul vesci solitos, & quidem frugaliter, nam qui sumptuosa convivia agitant, non ita familiariter inter se vescuntur* (c) 2. To the consequence.

d Inquisit. in
variantes The-
log. quorun-
dam sententias
de Sab. & die
Dom. p. 80:

Secondly, suppose they did receive the Sacrament every day; this makes very much against the enemies to the Divine Authority of the Lords day; as *Eaton* (d) hath well observed. [*Cum hac quotidie in Ecclesia fiebat, quaeritur cur in isto die facta potius memorantur, &c.*] "If the receiving of the Lords Supper was a daily exercise in the Primitive Church, why then is there express mention made of the celebration of it in the first day of the week, unlesse it be for the eminency of this day above others, and because Christians were bound by necessity of command, to the performance of this duty on this day; whereas on other dayes they were left to their liberty? If they received it every day, for what end can we think this day alone is named, unlesse to signifie that this is the special and solemn time for such exercises, and that others in succeeding ages might carefully, and specially observe the same? the mentioning this day, (saith Mr. Shephard) is in effect the entitling it the day of meeting to break bread. I do not finde in all the Scripture a day distinctly mentioned for holy duties, (as this first day of the week is, wherein a whole People, or Church, met for such ends, but that day was holy, the naming of the day, for such ends, implies the holinesse of it.

(a) Inquit. The-
ol. loc. 48. de
cenâ Dom.

Bucanus (a) saith this Sacrament is called the Lords Supper, in respect either to the instituter of it, or, the end of it, or else in regard to the day on which it was wont to be administered, viz. the Lords day, and cites this Text. [Act. 20. 17.] This day therefore is called *dies panis*, & *dies lucis* the day of bread, and the day of light amongst the antients, because the Sacraments were administered upon the same. Doctor *Andrews* (b) (to whose piety and learning you acknowledge much) declares himself satisfied with the testimony this Text gives

(b) Speech in
S. C. against
Tyranny the
Jew.

to the Apostles, and Apostolical Churches keeping their meetings on this day, [on this day (saith he) they held their solemn Assemblies, to Preach, to Pray, to break bread, or to celebrate the Lords Supper, on the Lords day,] for these two onely (the day, and the Supper) have the Epithet of [*xupavdo*] *dominicum*, in the Scripture to shew that *dominicum* is alike to be taken in both. So do the four learned *Leiden professors*, *Zanchy*, *Beza*, *Arotius*, *Alstedius*, *Tilenus*, *Flaccius*, *Ibyricus*, *Windelius*, *Piscator*, *Baldwinus*, *Amesius*, *Wollebinius*, *Usher*, *Lake*, *Perkins*; who not? and yet *Mr. Fisher* is not ashamed to call the opinion novel and singular. I shall conclude this particular with *Tremellius's* observation upon [1 Cor. 11: 20.] or rather his rendring that Text according to the *Syriack version*, which is that, whereas it is according to the Greek, [*When ye come together in one place*] understand for to worship God in the use of his Ordinances, particularly in the use of the Lords Supper; according to the *Syriack* it is, [*when ye come together on the Lords day.*]

I might have inquired before, the reason of your quoting the words of the decree of Jerusalem [Act. 15: 28, 29. *It seems good to the Holy Ghost and to us, to lay no further burthen upon you then these necessary things, &c.*] will any man think this a good argument against the Lords day, [the observation of the Lords day is not enjoined in the 15. of the Acts, therefore not at all] yet this must be your meaning, but I forbear some passages in your book that serve neither your credit nor your cause, and follow you to the [1 Cor. 16. 1, 2. *Upon the first day of the Week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come*] That which I urged out of this Text, was the Apostles limiting the *Corinthians*, (as also the Churches of *Galatia*) to this day, for the performing this duty, to this day, on which the disciples at *Traas* (as Act. 20. makes evident) came together about Sacred and Sabbath exercises: to this day the Churches of *Corinth* and *Galatia* are limited for making their collections for the poor, a Sabbath dayes duty.

Answer to
Quæries, p.
15.

1 Cor. 16. 1, 2.
vindicated.

“Here

Mr. Fr. except. "Here is no command implied, that all Christians should meet weekly on that day to Gods publick worship, the Text speaks onely of giving Alms every one by himself, not a syllable of meeting, or of an universal command, or of Gods publick services, Prayer, Preachings, and Sacraments, for by the very words, and scope of the Apostle, 'tis evident, that his order, and exhortation was particular, and temporary, to particular Churches, upon a particular and temporary occasion, and therefore such regard of the day did onely concern those particular Churches, and that for a time [onely,] who will say, when the famine was over, that the *Galatians* and *Corinthians* were still bound to send Alms to their Brethren at Jerusalem? might not other Churches, on other dayes, send Alms to their relief, notwithstanding this command? may not we on other dayes as well as on the first day of the week contribute to the relief of our distressed Brethren? assuredly we may.

Sol. By the way, let it be observed that you acknowledge that day, on which the Corinthians were to lay by them in store, &c. is the first day of the week, and no doubt you will acknowledge this to be *Pauls* Epistle; how then will this agree with what you say [*pag 16. answer*] *In all those Sacred Epistles of Paul, &c. not one syllable of this day?*

Except. But to your exceptions. ["Here is no command implied for the observing the day, no preheminance given to the day by the Apostles exhortation.]"

Sol. The proof of this is, *you affirm it*; not one syllable more, witnesse, what followeth.

Ob. ["Not one syllable of an universal command, or of meeting, or of Gods publick service.]"

Sol. 1. No expresse command, *Ergo*, no implicit or virtual command.

2. I did not affirm that the Apostle in this place doth institute the Lords day, or expressely, in so many words, deliver

deliver a command for the observation thereof, but that he supposeth its Institution, or rather its substitution into the room of the Jewish Sabbath, yet Divines of great note judge it a command. *Rivet, Wallen, Polyander, Thyflus*, (a) *Piscator*, (b) *Dr. Andrews*, (c) &c.

3. Grant here is no expresse command, in the form of a precept, for the celebration of the Lords day; what you can collect from such a concession in disfavour of its Divine Authority, I am to seek. There is no expresse command, no nor Apostolical example, (which we have for the observation of the Lords day) for the baptizing the infants of the members of the Church; will you therefore deny baptisme to the infants of Church-members? nay, you account it fiery-new-divinity so to do, 'tis a great presumption, and a presumptuous limiting the *holy one of Israel*, to put upon him, to deliver his will, onely by Commandment or expresse example; (which yet we have in this case) may he not deliver it by promise, or threatning, by proportion or consequence, as well as by expresse Commandment or example? Such expressions as these [not one syllable of an universal command, ons of meeting, nor of Gods publick service, &c.] do manifest that the rejecting of the truth in this and many other particulars, proceeds from a stubborn resolution not to receive it, because 'tis not manifested by such expressions, as mens wanton, proud, and unsanctified fantasies iudge most convenient; like *Naaman*, who because he might not be cured according to his own expectation, would not be cured at all. The command for sanctifying the seventh day, [Gen. 2. 2.] (for Gods sanctifying it is nothing lesse,) must be interpreted by anticipation, because (as is pretended) there is no mention of the Patriarchs observing it till the giving of the Law on Mount *Sinai*: The Apostolical practise in the new Testament must signifie nothing, because we have not an expresse precept for the observing the first day of the week; *there a precept* will not serve for want of practise, here practise must not, for lack of a precept; this shuffling and shifting

a Synop. pur.

Tocol. disp. 21.

S. 52:

b Ad locum &

alibi passim.

c ubi supra.

Caveat, p. 2.

River.

calls to mind the censure justly affixed on *Gratum* by a learned man * [*Indica prout amas, ut edis, amas & odas, prout libet.*] what's the reason that so much evidence for the Lords day is slighted, when the twentieth part of it, upon other occasions, is accepted, I may have occasion to observe.

Except.

"Not one syllable of Gods publick service, the Text "speaks onely of giving almes every one apart by himself, &c.

Sol.

Let it be considered that there is not one syllable in all your book of private, domestique, and solitary worshipping of God on this day, Prayer, Reading, Meditation, instructing our families, application, heavenly conference, these deserve no mention, must not be accounted any part of the duty of the day; and herein you follow your Antisabbatarian leaders, who would confine the sufficiency of time to be determined to Gods publick service, lest the general equity of the fourth Commandment (which they so oft talk of, and fancy to be onely for publick worship) should be found too scanty, and so their cause suffer. [The Text speaks onely of giving Alms every man by himself, on the Lords day (say you)] I answer.

1. Should be this allowed, yet private duties being Sabbath daies duties (though lesse principal then publick duties) the Apostles limiting them, (though but) to these, speaks its preheminance above other daies; that private duties of worship, are Sabbath duties, see proved at large in that judicious book called *Sabbatum redivivum*, the 2. 3. and fourth parts whereof are much desired; but

2. It is not so clear as you suppose, [that there is nothing more required in the Text, then every mans giving Alms by himself privately] as you expresse it. *Masculi* his judgement upon this place, with the grounds of it is not contemptible. [*Puta illud in Græco vnde iavtā nō dīto (Dicauplōn &c.) non esse positum pro apud se seponat sed hoc sensu, quisque vestrum suapte sponte ponat, intellige in actu sacro, thesaurizans. b. e. in thesaurum qui colligendus est confertis quicquid commodum fuerit, huic sensui pulchre conve-*

nit

mit dominici diei depositionem, dicens et illud quod sequitur, ne cum venero, tunc collecta fiant: etiam hoc dicit, satis indicat, velle se, ut diebus dominicis, in eorum sacris fiat collecta, prout quam ad ipsos, venit; cui proposito non subsisteret se quisque apud se domi aliquid in futuram considerationem reposuisset. Eiusmodi namque reposta iam dictum colligenda fuissent, cum ipse ad eos venisset id quod vitari volebat, Wolph. Musc. ad locum] "when 'tis said, let every one lay by him in store, 'tis not meant, let every one lay by him apart, and privately, but let every one at your publick meetings freely cast into the publick Treasury according as you shall be able and willing; agreeable hereunto, is the appointing of the Lords day for this purpose, also what followeth, that there be no collections when I come: whereby the Apostle makes it sufficiently evident, that at their meetings on the Lords day they were to make ready their collections before he came; for had every one laid by in private onely, at his own house, there would have been need of gatherings when he had come; the thing that he takes care to prevent, by his giving order that there should be no collections when he came,] so far *Musc. in*, and that so rationally, and cleerly, that there is no need of speaking any thing more to this particuliar. But as and others conclude from this text, that the Apostle gave order there should be [*Communis ararium*] a common treasury, that Collections should be made, and Alms given on the Lords day. *Loc. 42. de ministerio, &c.*

"But this command for Collections concerned these Churches onely, and that for a time; who will say that when the famine was over, they were still bound to send alms to their Brethren at Jerusalem? *Mr. F. except.*

If I grant you this, you will gain no advantage by it. I did not argue simply from the command given to the Churches of *Galatia* and *Corinth* for Collections, nor from the publickness of those Collections, but from the Apostles enjoining those Collections on, and limiting them to this day, that this command was temporary, (as you say) I yield though not so particuliar, (as you would have it) see *Sol.*

[2 Co. 8. 13, 14.] that which you should have proved (if you would have done any thing against the evidence of this Text) is, that the reason of the Apostles appointing Collections on this day was temporary, and particular which you never attempt. Two reasons I finde given for the fitnessse of this day rather then any other for Collections. The first is *Brightmans, quod quidem officium*, &c. they used to meet on this day, for the performing Sacred and Sabbath exercises, and so their Collections might be in greater readinesse against *Pauls* coming. The second is hinted by *Peter Martyr*, the hearts of Gods people then are more weaned from the world, and warmed by the sense of Gods love (through the use of his Ordinances) in the bestowal of Spiritual things upon them, and therefore undoubtedly will be more free, then to impart their Temporal good things for the relief, and supportation of poor distressed Saints; but what reason (particular and temporary) for this determination can be given I cannot imagine.

1.
Bright. de
Sabbato, M 5.

2.

For ["the lawfulnessse of Contributing to, and Collecting for the necessities of our distressed Brethren on " other daies, as well as on this] which is urged by you; this will appear to be very little for your turn, when it shall be considered. 1. That the fourth Commandment (requiring one in seven to be observed to the Lord) and these texts (which design the first day of the week to be that seventh in particular) arise not to an exclusive determination, though they are a conclusive one; notwithstanding the Law for a weekly Sabbath, Christians are to spend some time in the worship of God every day; yea, they are to set apart whole dayes for humiliation, or thanksgiving: when God by his providence calls upon them for the same, yet hereby *the Sabbath* is not made needlesse. The Jews besides their weekly Sabbaths had their morning and evening Sacrifices daily. Liberty then and necessity of performing duties of piety and mercy on other daies, is no more an Argument against the preeminence of the Lords day, our Sabbath; then the like liberty

erty and necessity among the Jews formerly was against their Sabbath. 2. We may hear the Word, Pray, Meditate, contribute to the relief of necessitous Brethren on other days: 'tis true, why then doth the Apostle limit their Collections to this day, and leave them more at liberty, for the performance of this, and other Sabbath exercises on other daies? Certainly 'twas to signify that this day is specially and eminently honoured by the Lord, to be the solemn time of such exercises; (as was observed out of Lukes mentioning the celebration of the Lords Supper on this day, in answer to the like objection against [Act. 20. 7.] what you hoped in both places would have been your cure, proves your wound.

You mistake the Text quoted out of the Epistle to the Hebrews, and the purpose for which it was quoted; it was not the 9. verse but the 3, and 4. verses of the fourth to the Hebrews, and they not alledged to prove the divine institution of the Sabbath from the beginning, which they fully do. See the defence of the first Passage.

Followeth now the Vindication of [Rev. 1. 10.] *I was in the Spirit* * upon the Lords day — From this Text I thus concluded. An Apostle infallibly guided, and moved by the Holy Ghost, calleth it the Lords day, therefore 'tis by Divine appointment, and of Divine Authority.

* You take notice of Beza's version, *sui corruptus spiritu* but regard not his judgement touching its authority, *institutionis plane divinae. Beza ad locum.*

The evidence, and light of this Text is so great and cleer, that you are forced to acknowledge, [that the day mentioned here is the first day of the week, the day of Christs Resurrection; that the observation of it is elder then the book of the Revelation, and that it hath been undeniably observed by Gods Church in all succeeding ages *] after such concessions as these, it cannot but be matter of wonder (indeed 'tis denying the conclusion after granting the premises) that you should satisfy your self, or suppose any judicious Reader will think it sufficient, that you magisterially affirm.

* Is this the re-
surrection of the
fifth passage
you mean?

"The observation of the day, is neither commanded, nor commended by John, as he found it, so he leaves it in-
different.

Mr. Fisher.

Sol.

Is the title of the *Lords day* put (by the Lord himself) upon the first day of the week, no commendation of it? doth not this speak it the Lords possession, and to be wholly imployed in his immediate worship and service? nay, is it not hereby entitled to be a Divine institution? if *Scripture* may warrantably be interpreted by *Scripture*, about the reason of a phrase or title, this must not be denied. This *title* is vouchsafed by the Spirit of God to no other thing in the new Testament, but onely to the *Supper* and the *first day* of the week; and what solid reason can be given for the matching these two (and these onely) in this appellation, but because they both have the same Institutor, and Authour, I cannot guesse; and if so, how is it left indifferent? especially when it shall be considered, that the Scripture no where calls any thing the Lords, but such things (as the Lords Temple, the Lords offerings, the Lords Priests, &c.) as are of the Lords institution.

Mr. F. Ob.

"It is not called the Lords day, because instituted by him, but because dedicated to him, (by the Church you mean) as Saint Peters Church is so called, not because builded by him, but because dedicated to him.

Sol.

Not to take notice of the offensiveness of your instance of mens imposing names in respect to the end as well as the Authour. I answer, though men give names sometimes in respect to the end, not the Author, yet the *Holy Ghost* (whose language I urged, and argued from) doth not call any things the Lords, but such as are both of his institution and specially dedicated to his honour. So the second Sacrament of the new Testament is called the *Lords Supper*, because instituted by him, and for him, &c; this *title* of the *Lords day* speaks it dedicated to the Lord, yet by divine appointment instituted by him, and dedicated to him.

Mr. Fisher.

"This day is not called the Lords day by way of *appropriation*, as if there were no other day, but the Resurrection day, the Lords day, the day of Christs Nativity.

"vity is also the Lords day; yes our Lord himself expressly calleth it his day, [Joh. 8. 56.] and for this you refer to the late English Annotations, (which you call the Annotations of the Assembly.)

Here I have occasion to mention what Junius long since observed, [*Inapte faciunt, qui observationem diis dominicam, ex traditione, non ex factis scriptis à in Ecclesiâ. perducere afferunt, ut hominum traditiones his adminiculis statuerent*] the root of this opinion, the Church, (not the Lord) instituted the Lords day, and of pressing the observation thereof, not because of Gods will and determination, but because of the Churches, is, that this being granted, the Church may not be denied liberty, of making any other holy dayes, or holy things in the worship and service of God: the pulling up the bounds and land-marks: (saith one) which God hath set is from a design to put the stakes in the Churches hands, to set them where she pleaseth. To what you say against the first day of the week its propriety in this title of the Lords day, viz. "The Nativity" day is called by the Lord himself his day, Joh. 8. 56.] "therefore the first day of the week is not called the Lords day by way of appropriation.

Sol.

Ob.

I answer, her's nothing but your bare word for it, that the day Christ calls his day in this Text, is precisely, the day of his birth, and it will not be taken; for first it crosseth the stream of Interpreters. Secondly, it is repugnant to reason.

Sol.

First, it crosseth the stream of Interpreters. The late English Annotations say by *his day* is meant his coming into the flesh, and refer to [Heb. 11. 13.] as a paralel text, and is there no difference between the precise day of Christs birth, and the time of his coming into the flesh? *Beza*, whom (I suppose) they follow, confidently affirms that the day of Christ is *Synecdochically* put for the whole time of Christs dwelling amongst us, and saith, 'tis so clear that it needs no proof. So do *Calvin*, *Musculus*, *Melancthon*, *Arretius*, *Marloratus*, *Alopius*, *Maldoune* (to alledge no more) and quoteth *Irenaeus*, *Origen*, *Hilary*,

See *Ravenna*
iii. dies, &c.

Cyris.

Cyrl of Alexandria to the same purpose.

Secondly, if the day of Christs Nativity, or any other day (besides the first day of the week) had been dedicated to Christ, and owned by him, for his day in a special manner; *John* had spoken obscurely and improperly, when he said he was in the Spirit on the Lords day, if there had been a day for his Nativity, he should have said, he was in the Spirit, upon one of the Lords daies; the scope of the Apostle faith *Bera* in setting down the time and place, when, and where, this Revelation was given, is to conciliate credit to the truth of it; and it cannot but seem most unreasonable to set down the day, and time for such an end, and yet that day not particularly known.

Larg. Annot.
ad locum.

Mr. F.

"The Church called the first day of the week the "Lords day (and for this you quote *Iunius*) because by "his Resurrection, he mightily declared himself to be the "Lord, [Rom. 1. 4.] yet we must note (I do so because "you desire it, else I should not have judg'd it worth "taking notice of) Christ declared himself the Lord on "other daies, and at other times besides his Resurrection, viz. his Passion, Ascension, &c.

Sol.

You would have the Church its calling it the Lords day interpreted to the prejudice of the imposition of that name by Divine Authority, and for this quote *Iunius*: hereupon I must tell you, were *Iunius*'s works so well known to you, as is pretended (I choose to say you have misreported his judgement rather ignorantly, then wittingly) you would not have mentioned his name upon this occasion: He doth frequently professe his grounded persuasion of the Divine institution of the day, and the Divine imposition of this title the Lords day. And for the thing it self, the Church calleth it the Lords day (as she called the Supper) because the Lord called it so first* (unlesse you dare say that, not the Lord, but John gives it this title of honour.)

* *Sacra illa
quies per Apo-
stolos translata
est in diem
Hebdomadis
primum, quem
nos post illos
nominamus do-
minicum, Pis-
cat. in Gen. 2,
3. observ.*

The first day of the week succeeds the Jewish Sabbath (abolished) principally because 'tis the pleasure of the
Lord

Lord of the Sabbath it should be so, onely because it is the day of his Resurrection, * though (in that respect) there is greater reason for its succession then either of the dayes you name, *viz.* of his *Incarnation, Passion, Ascension*. This is not onely a day of the declaration of Christs mighty God-head; but further, is singularly dignified by his resting from, and compleating of the glorious work of *Redemption*. God rested from his work on the Jewish Sabbath the last day of the week [Gen. 2. 1, 2.] Christ from his labour and sufferings on this day, [Matth. 28. 1.] that was sanctified in regard of Gods resting from *Creation*; this in respect of Christs resting on it, from the *Redemption* and *Resurrection* of the world, (a work far more glorious then that of *Creation*.) Now this dignity (put upon this day, by the finishing of the *new Creation* on it) cannot be pretended to by either of the other dayes.

First, for the day of the *Nativity* (to the revival, and observation of which you would well be contented the the Divine Authority of the Lords day were sacrificed) our Lord did not then enter into his rest, but made entrance upon his labour and sorrow, then beginning the work of humiliation [Gal. 4. 45.]

Secondly, for the day of his *Passion*, he was then under the dreadful weight and burden of the curse and wrath of God due to our us for our sins; hence neither of these daies could (in congruity) be consecrated to be our Christian Sabbath, or rest, because they were both dayes of Christs labour and sorrow.

And thirdly, for the *Ascension* day, though Christ then entred into his *place of rest* (the third heavens) yet he did not then first enter into his *state of rest*, * but on the day of his *Resurrection*; and the *place* is *accidental* in respect of the *state* of rest, or rest it self. In regard then of the work of Redemption being finished, by the Resurrection of our Lord on the *first day* of the week, the first day of the week was most fit to make our Sabbath.

To what you say [that the Resurrection is but of a part the work of Redemption, and no more beneficial then his

* Not Christs action, but institution maketh a day holy.

Verum non est, dies illos fuisse consecratos per actiones aut passiones quae talibus diebus acciderunt, &c. River in decal.

* Mr. Shep. third part Thef. 12. Dr. Cbeynes learned and reasonab. book called divine Trinity, p. 401.

μᾶλλον ὅτι καὶ
ἐγερθεὶς

carnation, Passion, &c.] I oppose that of the Apostle, [Rom. 9. 34.] 'tis Christ that died, *yes rather* *is risen again*; the Apostle puts a [rather] upon his Resurrection, there must be therefore some special thing in the Resurrection which it contributeth to our Redemption, for which it should have a *rather* put upon it in comparison to his Passion. The congruity and conveniency of this day being our Sabbath notwithstanding it must not have had this honour, if it had not been crowned by *Divine Institution*.

Mr. Fisher.

There is one passage more, by which you meant to evidence that the dayes of Christs *Nativity*, *Passion*, and *Ascension*, do equally deserve the title of the Lords day, with the first day of the week, 'tis this.

"Had Christ both dyed, and rose again, and not been "incarnate by the Holy Ghost, and made man; what had "his sufferings, or rising again been to us?] If Christ had dyed and rose again and not been made man, his death and Resurrection would have done us no good, *Ergo*, if Christ had dyed and rose again and not been incarnate? how can such a supposition as this be made without offering a blasphemous indignity to the second person, God blessed for ever *? but grant it may be delivered from that guilt, how can you serve your self, or cause upon it? 'tis a fearful thing to be under the power of prejudice and Passion; oh how apt are men in such cases to forget themselves and common reason. 'Tis just with God that such as lift up the heel against his truth and set themselves against his institutions, should be given up [*ἐπιδοθῆναι τοῖς*] to minds void of judgement; were it needful I could give instances enough of men that have manifested great acutenesse and strength of reason * in the defence of truth, who have discovered grievous weaknesse in the Patronage of Error: 'tis ordinary to see such gifts blessed, as are turned against the giver, *we can do nothing against the truth*; the Apostle meant it of the bent of his endeavours, 'tis true of the issue every mans endeavours; the Apostle would not attempt any thing against the

* Rom. 9. 5.

Rom. 1. 18.

* Though Mr. Fisher was never guilty of this that ever I could see or hear of.
1 Cor. 13. 8.

truth, none can by attempting prevail against it.

To your exceptions against the Texts brought for the Divine Authority of the day, you add exceptions to the testimonies of some of the Ancients alledged by Divines for this purpose. First, that of *Athanasius*, [*αθανάσιος επίσκοπος αλεξανδριανος κρις*; the Lord translated the Sabbath into the Lords day.] next that of *Augustine* [*dies dominicus à domino factus.*] "These signify no more (say you) then that the Lords Resurrection was the occasion of the Churches instituting this day;" this simple shift I suppose you borrowed from Dr. *Heylin* pag. 2. & 9. who was thereupon minded by a learned Gentleman† of that of *Austin*, *facile est cuiquam*, &c. 'tis easie for any man to reply who cannot hold his tongue: the same Gentleman also makes it evident out of other places of *Athanasius*, that his meaning was the Lord was, the instituter of the day, & pag. 81. quotes *Augustine* affirming that [*Apostoli sancto- runt diem dominicum religiosa solemnitate habendum.*] where- by 'tis evident, that in his judgement it is of Divine Institution. If such glosses as these of Dr. *Heylins* and yours may passe, 'twill be impossible for any man to be certain of anothers judgement in any point in question.

Next, I finde you *stretching* and *centering* some passages out of Authors to do mischief to the *Lords day* with them, and (it may be) to fill your margin, and so to gain the reputation of great reading, not considering the hazard you run of forfeiting your judgement and integrity to the wary, and judicious Reader.

First, you quote *Orsin* [the Church chose the first day of the week, &c.] by the Church † there *Orsin* understands the Apostolical Church, as is cleer by his affirming elsewhere, that the Lords was instituted in the time of the Apostles. *Dies dominicus tempore Apostolorum institutus.* *

Willet also (you would have your Reader believe) is of this perswasion. He that hath a mind to know *Willet's* judgement in this point let him read his *Hexapla* on *Genesis* cap. 2. where he shall finde that *Mr. Fisher* hath grossely

† Mr. L'e-
strange Gods
Sabbath, p.
79.
p. 79, 80.

De temp. Serm.
251.

† *Tilenus* calls
it *Ecclesia con-
suetudinem*, yet
affirms it to
be of divine
institution, de
4 precept. sbes.
24. 29.

And *Parau*
in *Orsin*. cat.
edit. 1634.
p. 595. and yet
saith *Apostoli
ipsi mutarunt
Sabbatum sep-
simi.*

* *Orsin* Tyast.
Theolog. p.
332.

At. & Mon.
Vol. I. pag. 26.

abused *Willis* and wronged himself by citing him upon this account. *Mr. Fox's* judgement likewise is shamefully misreported, his words are [the right vein of *Paul's* Epistles putteth no difference nor observation of dayes and times, Gal. 4. Col. 2.] what followeth, *viz.* [the Primitive Churches took up the observation of such daies, as to each Church seemed convenient] is an addition of your own; and for *Mr. Fox's* words, consider under what head we find them, *viz.* [there is great difference between the Church of Rome that now is, and the ancient Church of Rome that then was] and many evidences of the great difference betwixt them; he gives among the rest, this [the present Church of Rome hath coined a multitude of holy dayes, dedicated them to Saints and placed holiness in, and imposed a necessity of observing them, upon the conscience; which is unwarrantable as appeareth by those two Texts] to this purpose *Mr. Fox*; so that 'tis opposition to the rabblement of Romish holi-daies, not to the Divine Authority of the Lords day that is meant by *Fox* in these words; and this will appear further, by comparing the scope of these words of his, with his *Meditations* on [Rev. 1. 10.] where he freely declares for it, and professeth that the observation of the Lords day doth depend upon the Authority of *Apostolical tradition*. I doubt not but what *Wallans* saith of *Calvin* is true of him and others, of the *first reformers*, in the heat of their opposition against the *Papish* mystical observation of the Lords day, and the necessity of observing their holy dayes; some expressions fell from them which (contrary to their intention) reflect too much upon the Authority of the Lords day. It hath been frequently observed, that the Fathers and Writers of latter standing too, while they have with great heat and earnestnesse endeavoured the declining one error, they have fallen (or at least seemed to have fallen) into the contrary. *Austin*, while opposing *Arrius*, seemed to favour *Sabellius*, and when contending which *Sabellius*, appeared to favour *Arrius*. Hence this caution given by Divines to such as read the Fathers. [distinguen-

Vide Fox in
Rev. 1. 10.

Incidit in
Scyllam cupi-
ens vitare
Charibdim,

* *Vide Rivet*
Crit. sac. de pa-
trum Antoci-
46, Cap. 22.

[distinguenda sunt ea quæ dogmaticè, vel assertivè in tractatu positivo docent; ab illis quæ contentiosè & in certamine contra adversarium disputando, etiam in materia fidei pronuntiant.]

Napiers words are, [the day of rest, and Godly exercises till Christs death was Saturday, which of old was the Jewish Sabbath day; but in memory of Christs Resurrection, and victory over death the Apostolick Churches transported the exercises of that day to the Sunday, &c.] you saw it convenient to leave out Apostolick and to say barely, *the Church transported, &c.*

This unfaithfulnesse, and disingenuity of yours in quoting Authors, minds me of the man of *Athens*, who standing upon the Key there with a note-book in his hand, set down every ship that entred the Road as his own, when he was not owner of any one of them.

To your confident boast, of the concurrent testimony of all protestant Churches to your opinion which you say appears by the *Harmony of confessions*; I answer,

1. There are not the confessions of all the Harmony of of confessions, it doth not therefore follow that all the Churches are against the Lords day, because these confessions do not clearly own it.

2. The *Helvetian Church* * doth acknowledge the Lords day was instituted in the Apostles dayes, and what does that imply?

3. The *Divine Authority* of our *Christian Sabbath* is owned by ours, as appears in the *Homily of the time and place of Prayer*, and you should have done well to have shewed the reasons of such Churches (as differ from our own in this point) against the day, which induced you to go along with them, rather then to cleave to our own; it is enough that you are not alone in dissenting from our Church in this particular? are we to be swayed by bare positions? do you imagine the Reformed Churches were gone to a *Nil ultra* when these confessions were made? nay, may it not become modesty and humility to say, that those Churches might not be so cleer in all things at

Napiers notes
on Rev. cap.
1. v. 10. pag.
71. Edit.
1645.

Ob.

Sol.

* Harmony
of confessions
Sect. 16.

a The *August.*
 Confession
 made in the
 year 1530.
Basil. 40 1532
Helvet. prior
 1536.
Saxon. 1551.
Wittenberg.
 1552.
Gall. 1559.
Helvet. post.
 1556
Belg. 1566.
Bohem. 1573.

b *Non solum*
Prima quæ;
disciplinarum
testamenta
semper esse
omni ex parte
felicia, omni-
que culpe ex-
perta, River.
ubi prius.

that (a) time? the first Reformers by the assistance of the great Prophet of the Church were enabled to see many things; and to scatter most of that Popish darknesse, which at that time covered the face of Europe; for which we and the Generations to come have cause to bless God, and call them blessed; yet did they not see all things alike clearly; and the doctrine of the Sabbath may well be accounted in the number of those things which were *lesse evident* to them. They did observe it, they had quiet and undisturbed possession of it; and so had not like occasion to look into this point, as they had to study the doctrine of the Sacraments, justification, the necessity, authority, and perfection of the holy Scriptures, perseverance in grace and other things that were corrupted, and denyed; no points are so clearly spoken to as those that are questioned, and controverted; how unacquainted were many great Divines amongst us, not many years ago with *disciplinal* controversies, by reason the times would not bear the ventilation of them, or meddling with them? Among the latter Divines in the Reformed Churches (who had, and have, greater advantage (b) for cleernesse and soundnesse in this point then their predecessors by whom those confessions were composed) there are so many for the Divine Authority of the Lords day, that Mr. Fisher hath no reason to brag of the concurrency of their judgements wth his opinion, that the Lords day is an Ecclesiastical constitution; if the Reader desire to see the truth of this, and the vanity of Mr. Fishers boasting of the concurrent Testimony of all Protestant Churches, let him read Wallans on the 4. Commandment, Dr. Twisse on the Sabbath, Dr. Youngs *dies dominica*. Sprias on the Sabbath. Mr. Lestrange his Gods Sabbath under the Gospel; where he shall find at large the testimonies of Zanchy, Inninus, Aretius, Gerard, Sixtus Senensis, Piscator, Fayus, Hyperius, Alstedius, Tilenus, Beza, Melancthon, and others, to the Divine Authority of the Lords day.

Taking it for granted, without leave or reason, that one in seven is ceremonial, and that the first day of the week was in-

stituted

Alituted, not by Divine, but Ecclesiastical appointment; you spend a page or two to clear the grounds of the Churches appointing the first day of the week, wherein every eye must needs observe you contradicting your self. [*There was no injunction or necessity (you say) on the Church, for the refusing the last day of the week, and making choice of the first*] no necessity? was not the Sabbath (*respectu determinationis quam habuit ad diem septimum*) ceremonial, and the observation of it prohibited? you presse this [pag 11] how will it be maintainted then, that 'twas free for the Church to observe it? Again, *if one in seven, a seventh day be ceremonial*, how will the Churches choosing the first day of the week be justified? Why was that rejected ceremonial, and offensive number (as you hold) pitch't upon? you think 'tis satisfactory to say, that *'twere a shame, if Christians in their duties and thanksgivings to God, should come short of those that were under the Law, when their benefits are much greater*; 'twere unsutable, that Christians should observe but one in ten, when the Jews observed one in seven. 'Tis wonder (Sir) you did not consider that one in six, five, or four might have been appointed, and so the inconvenience of falling short of the Jews, prevented, and the evil (as you elsewhere judge it) likewise, of keeping the ceremony of a seventh day alike.

Answer to
the ninth
Query, near
the end.

S E C T. 4.

Wherein giving the title of the Sabbath on our Christian Sabbath to the Lords day is justified.

THe next thing you are angry at in this Passage is, *calling the Lords day the Sabbath, and our Christian Sabbath*; and thus you expresse it: [to call the Lords day the Sabbath, is senselesse, Jewish, unchristian, unwarrantable] when serious men shall see what slender grounds you have for censuring thus, so many learned and pious Divines at home and abroad, that have been used to, and
still

still call it the Sabbath, and our Christian Sabbath; will they not impute it to very great rashness, (to say no worse) and conclude you a very unmeet Judge of what is Judaism, and what not, what is warrantable, and what is unwarrantable, what is sense, and what is non-sense? Jewish senselesse, unchristian, and unwarrantable! why so?

Except.
Christ. Cave.
at supple-
ment. 7.

"The Sabbath is a common name signifying the rest
" (*is that a common name which signifieth the rest? you say*
" *the seventh, must upon no terms signifie a seventh.*) yet in
" the Christian Church, by custome of speech, (according
" to Gods holy phrase throughout the old and new Te-
" stament) this name the Sabbath is restrained, to the Je-
" with weekly festival: therefore it is false and absurd to
" speak of the Sabbath, and mean the Lords day; as the
" Temple is a common name signifying the Church, yet
" in London, where by custome of speech, this name the
" Temple is restrained to an Inne of Court, it is false and
" and absurd to say you were at the Temple and mean the
" Church of St. Giles.

Sol.

The sum of all amounts to this [the Title of the Sabbath was appropriated to the Jewish day, the seventh from the Creation,] *Ergo*, to which I answer.

1. To the *sequels*, if this be a good argument then it will follow, that to call the Inne of Court within Temple bar the Temple, is Jewish, unchristian, &c. thus, this title, the Temple was appropriated to the house of God at Jerusalem, therefore 'tis Jewish, unchristian, and unwarrantable to call the Inne of Court within Temple bar the Temple.

2. The antecedent is faulty, for neither the language of Scripture, nor the custome of the Christian Church have so appropriated this title to the Jewish day, but it may well be communicated to the Lords day.

1. For Scripture phrase, by the Sabbath in the Preface to the fourth Commandment (if I may so call it) you say we are not to understand the Jewish Sabbath but a day of rest in general; and did you speak falsely and absurdly when

when you said so? here we have your own confession, that by the Sabbath we are not alwaies to understand the Jewish Sabbath.

2. When we urge [Isa. 58. 13.] for the strict rest of the Sabbath, the adversaries of the Sabbath use to put us off with this (*viz*) that by the Sabbath there, we are to understand the fast; yet when we call the Lords day the Sabbath, then no other day, but the seventh from the Creation is called the Sabbath, this title cannot be alienated.

3. The Lord himself in the fourth Commandment calls that seventh day, which he should appoint for the day of our holy rest, the Sabbath; now that the Lords day the first day of the week is that day, hath been already proved.

"But the Lords day cannot therefore be called the Sabbath because it succeeds the Jewish Sabbath, no more then Baptism may be called Circumcision, or the Lords Supper, the Passeeover, because of their succession. *Except.*

You should have said *Baptism* and the Lords *Supper* may as well be called the Sacraments as the Lords day the Sabbath, because of its succeeding the last seventh; and so they may; and there is as much reason against calling the Lords Supper a *Sacrament* as against calling the Lords day a *Sabbath*; your comparison was not made equally Baptisme may as well be called Circumcision as the Lords day the seventh from the Creation. Circumcision was the proper name of the initiating Sacrament among the Jews, whereas Sabbath is the *genus* (your self acknowledge it) to Legal and Evangelical holy-daies, and therefore the *species* may well be called by its name. *Sol.*

4. That day which our Lord calls the Sabbath, we may call so; but Christ calls the Lords day the Sabbath. Matth. 24. 20. that the Jewish day cannot be there meant hath been proved above.

2. For the custome of the Christian Church, which (as you affirm) hath restrained that title to the Jewish day, I answer, If I had said so, you could not have been

H

blamed

Cap. 14, 15.

Lloyd, Morion,
Eridgman,
Boys, Donne,
F. White,
Fealty, Hooker,
&c.

Ha. 58. 13,

blamed for charging me with absurdity, and falshood as you do rashly, and absurdly those Divines, who call the Lords day the *Sabbath*. Mr. *Lyt* in his learned book called Sunday a Sabbath, pag. 91. &c. quotes divers of eminent place, both Ancient, and Modern, who used to give this title to the Lords day. *Ignatius, Asbanasius, Origen, Hilary, Augustine, Prosper, Aquinas*; also several Ancient decrees and Laws of King *Edgar, Canisius*, &c. mentioned by *Fox*; these in [Cap. 14.] of his book, and in [Cap. 15.] besides the book of Homilies, K. *James's Basilicon Doron*, the Conference at *Hampton Court*; most of the *Briefs* for Collections of latter years (which call the Lords day by this name;) he brings in *Latimer, Whitgift, Babington, Andrews, Alley, King, Hamson, Lake, Hall*, (and many more of great esteem amongst us) to justify the giving this title to the Lords day; this book of *Mr. Ley's* *Mr. Fisher* several times refers to; and so it must be supposed 'twas known to him, and read by him, and yet he hath the forehead to accuse this title (when applyed to the Lords day) of novelty, singularity, and I know not what. Were the reason and sense of the Lords day understood, and owned, and the day in that sense observed, there would be no quarrelling at calling it the Sabbath; what is the Lords day but our Christian Sabbath, as the Jewish Sabbath was the Lords holy day? 'tis ill will to the day, and the observation of it, that breeds wrangling about the title. Where do we finde that it offended any but such as profest themselves troubled at the rest of it, at its being observed as a Sabbath, and laying claim to Divine institution? Such as were wont to talk of Sunday no Sabbath, meant, it was an ordinary holy day, or rather play-day, no day of holy rest of Gods appointment. *Sabbatum auri vultu* they would allow it to be; did these men in earnest blench at the pretended Judaism in the title of the Sabbath; what's the reason they were not affrighted at *Altar, Sacrifice, &c.* [*quicquid propter deum fit, equaliter fit.*] The Jewish Sabbath is quite abolished, and is hath carried the title of the Sabbath to the Lords day.

day, and custome hath made that title familiar; when we would expresse the change of it, we call it the first day of the week, when the reason and authour of it, the Lords day, and why we should not call it the Sabbath when we would intimate the rest of it, and the manner of observing it, I am to learn. The word Sabbath, when 'tis either heard, or read it signifies to the minde of the reader, or hearer the Lords day. [*'Tis vox apta ad representandam eam rem cui imposita est: & hac quidem prima, & summa virtus vocis simplicis est, qua proximè ab ejus essentiâ fluit.* Keck, System. Log. Lib. I. cap. I.]

Again it is [*Communi usu, & consensu recepta*] it passeth current amongst us; though you had proved that the word *Sabbath* would not passe for a lawful title of the Lords day, in other Churches (which you can never do) this is no reason for calling it in amongst us, * it is received and used here. Further, what though the word was laid by in the Primitive times as incommodious, because those that used it probably might not be so well understood to mean by it the Lords day our Christian Sabbath, but the Jewish Sabbath (buried but a little before) might not the use of the word be revived, when the fear of that inconvenience was over? † The question is not whether the word should be now taken up, which hath been disused to this time, but whether after so long use and reception of it (though it do aptly signifie the Lords day, and is understood to signifie that onely) now, it should be laid aside, and that, because the last seventh (to which a type was affixed,) was called *the Sabbath*? nor is it the question whether it must necessarily be called the Sabbath (excluding the title of the Lords day) but whether it may fitly, and lawfully be called the *Sabbath*; if the thing, a day of holy rest, be granted, why should the name be denied?

*Verba valent
usu sicut nummi
Utere verbis
presentibus; vive
moribus præcē-
tis.*

* *Fundamen-
tum & causa
efficientis proxima
ejus, quam vox
habet in signifi-
cando potestatis
est communis eo-
rum qui lingua
eandē utuntur
consensus &
quod dñm.*

Keck. ubi supra.
† *Multa renas-
centur qua nunc
ceciderunt cadent-
que, qua nunc
sunt in honore
vocabula, si vo-
let usus; quem
penes arbitrium
est & vis, &
norma loquendi.
Horat. de arte
poet.*

SECT. 3.

You promised in your letter a refutation of the three remaining Passages, but your book doth not perform it; the fourth Passage. viz. [that the reasons of the fourth Commandment concern us as much as the Jews, remains untouched.

THe fifth. viz. [*The Lords day hath been generally and constantly observed in the Churches of Christ*] you thus refute; "The observation of the Lords day is elder then the book of the Revelation, and hath been undeniably observed in Gods Church in all succeeding ages.

The sixth and last. viz. [That if the Sabbath had been translated from the last, to any other then the first day, there would not have been six working dayes together] you acknowledge, *in a remote sense may be true*; but Sir, you should have considered of that, before you condemned it for false doctrine, however the acknowledgement of your rashnesse gives me satisfaction. I conclude with a hearty request, that the God and Father of our Lord Jesus Christ (who is exalted to give Repentance and Remission of sin) would give you Repentance to the acknowledging of your error, and his truth. *Amen.*



An Appendix.

Wherein is examined this bold asperſion of *Mr.*

Fisher. There is equal Authority and equal Antiquity for the obſervation of Chriſtmas day, and the Lords day.

THe queſtion is not whether the feaſt of the *Nativity* may be rightfully obſerved? much leſſe whether it hath been Anciently obſerved, but whether it hath equal Authority, and equal Antiquity, for its obſervation with the Lords day? this, *Mr. Fisher* ſimply and affirmeth, and I thus diſprove. That which is by humane appointment, and of humane inſtitution, hath not equal Authority for its obſervation with that which is by Divine appointment, and of Divine inſtitution, but the feaſt of the *Nativity* is by Humane appointment, &c. and the Lords day by Divine appointment, &c. *Ergo.* None (I preſume) will affirm that humane Inſtitutions are equal to Divine Inſtitutions; as he muſt that denyeth the *Major*. The *Minor* I prove by parts. That the 25. of *December* is by Humane appointment, *Mr. Fisher* will acknowledge: hear his own words. *False it is, and ſlanderous, that we cry up the celebration of this day as an inſtitution of Jeſus Chriſt. Anſwer to the ſixth Quære; and in the anſwer to the third and fourth; the obſervation of this feaſt, is neither expreſſely, nor by ſound conſequence from Scripture: is not this enough? ſometimes (indeed) I find you ſpeaking otherwiſe; as that the feaſt of the *Nativity* is grounded upon the Scriptures,* and that, not to obſerve it is to violate the fourth Commandment (a) wherein you contradict your ſelf, as well*

2. Not of equal Authority.

* Sect. 4.
a Anſwer to the tenth Quære.

An Appendix.

as the truth; and who can help that? That the Lords day is by Divine appointment, and the exceptions against its Divine Institution frivolous, appeareth evidently enough above in the third Section, whither I refer the Reader.

2) Not of equal Antiquity.

Answer to Square 9.

* This Mr. Fisher confesseth in that book he sent me; which was Printed, 1650. but in

the last Edition Mr. Fisher seems to repent of this acknowledgement; and questions whether it were an Anniversary day; or a weekly day there means, and if a weekly day, whether the first day of the week, or the sixth day of the week, though he confesseth too, that general Tradition determineth it the first day of the week. This I thought fit to admonish the Reader of, lest such as have seen the last Edition only, should charge me with misquoting him, after I had blamed him for serving others so.

He that desireth to know the Original of the feast of the Nativity, and to see the inexpediency of its revival (which Mr. Fisher so passionately contends for) let him read Mr. Mockers book intituled *Christmas, the Christians grand feast*, &c. where he may have satisfaction.

Zanch. in 4. præcept. Q. 2. Thes. 1, & 2.

Tenenda est hæc regula, si quæ in abusum venerunt; & superstitionibus contaminata fuerunt, necessaria sunt in cultu divino; ea penitus tolli à nobis ex Ecclesiâ nec debent, nec possunt. Itaque abusus sanctorum, & superstitionibus repurganda sunt, valens est Baptismus, Cænaque dominica, & publica preces, & alia nonnulla.

Si vere sint adiaphora; tollere præsumunt, possunt & debent, sicut fecit Ezechias; in hoc secundo genere sunt dies festi, dominica additi.

Non

An Appendix.

Non igitur male fecerunt, qui omnia (festa) præter diem dominicum aboleverunt.

Magis consentaneum est cum primâ institutione, & cum Scriptis Apostolicis, ut unus tantum dies in septimâ sanctificetur.

Bucer. in Matth. 12.

— *Ferias alias, sive Christi, sive Mariæ virginis, sive Sanctorum nomine commendata sunt, sicut singula singulares superstitiones habent, &c. videmus fidei pastores ne per eas solennitates occasionem dent deum gravissime irritandi, &c.*

Facile credidero zelo dei a veteribus introductis, quo ferias ethnicorum sem clavum clavo viderent. Sed quam fuit primum istorum festorum zelus non secundum scientiam? &c.

Deinde tantis cum superstitionibus, tum aliis vitiis corruptis contaminata illa festa fuerunt, ut mirer si quispiam Christianus qui non vel ad nomina eorum exhorrescat.

Calvino-Papista Angli ut in aliis quæ ad ritus & ceremonias pertinent, longe liberaliores sunt quam puritani in Gallia, Germania, Belgia: ita & in festis retinendis longe laxiores. Gretzerus de festis, lib. 1. cap. 2.

Quam multiplicem in Bucer morte iacturam tetulerit dei Ecclesia, quoties in mentem venit, cor meum propè lacerari sentio. Calvin. in ep. 122, ad Vinctum.

FINIS.
